IF a dumb Beast cou'd Nature's Silence break,
And *Balaam's Ass* at *Heaven's Command* cou'd speak:
Let's wonder less, that the same God cou'd teach,
The Voice of *Ravens* his great Truth to Preach.
But 'tis his own kind Call, no less a Grace,
Than to invite us his Rich Peace t'embrace.
Virgin and Love, (Oh happy *Israel!*)
When in Thy Gates such Heavenly Guests can dwell.

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VOX CORVI:

OR, THE

Voice of a Raven,

That Thrice ſpoke theſe Words diſtinctly:

Look into Coloſſians *the 3d. and 15th.*

The Text it ſelf look'd into, and opened, in a *Sermon*, Preached at *Wigmore*, in the County of *Hereford*.

To which is added,

Serious Addreſſes to the People of this Kingdom; ſhewing the uſe we ought to make of this *Voice from Heaven*.

By *Alex. Clogie*, Miniſter of *Wigmore*, &c.

Licenſed according to Order.

Matth. 21. xviii.

And Jeſus ſaith unto them, Yea, have ye never read, Out of the Mouths of Babes and Sucklings, thou haſt perfected Praiſe.

London, Printed by *W. B.* And are to be ſold by *R. Baldwin*, at the *Oxford-Arms*, in *Warwick-Lane*, and by moſt Bookſellers, in *London* and *Weſtminſter*, 1694.

BIBLIOTHECA BODLEIANA

TO THE

Chriſtian Reader.

THis following Diſcourſe is preſented to thy Peruſal, under a double Recommendation, not only as containing ſo Evangelical a Bleſſing, (as the Peace of God in the Text) offer'd to thee; our heartieſt endeavours for the obtaining whereof, is ſo much our higheſt Chriſtian Importance and Duty; but likewiſe more particularly the Occaſion that gave the Reverend Preacher the choice of this Text; which firſt in the plain matter of Fact take as follows.

On the 3d. of February, 1691. about Three in the Afternoon, this Reverend Divine, a Perſon of the venerable Age of Eighty Years, and Forty of thoſe a Laborious Teacher of God's Word, in the Pariſh of Wigmore, in the County of Hereford, being in the Hall of his own Houſe, being with the Pious Matron, his Wife, ſome Neighbours and Relations, together with two ſmall Grand-Children of

his, in all to the number of Eight Persons; Thomas Kinnersley, *one of the said Grand-Children, of but Ten Years of Age, starting up from the Fire-side, went out of the Hall-Door, and sate himself down upon a Block, by a Wood-pile before the Door, employing himself in no other Childish Exercise than cutting of a Stick; when in less than half a quarter of an Hour, he returned into the Hall in great Amazement, his Countenance pale, and affrighted, and said to his Grand father and Grand mother,* Look in the Third of the *Colossians*, and the Fifteenth, *with infinite Passion and Earnestness, repeating the Words no less than three times; which Deportment and Speech much surprizing the whole Company, they asked him what he meant by those words; who answered with great Ardency of Spirit, That a* Raven *had spoken them Three times from the Peak of the Steeple and that it look'd towards* W. W.'s *House, and shook its* Head *and* Wings *thitherward, directing its Looks and Motions still towards that* House. *All which words he heard the* Raven *distinctly utter three times, and then saw it mount and fly out of sight. His Grand father hereupon, taking the Bible, and turning to the said Text, found these words.*

And

And let the Peace of God rule in your Hearts, to the which you are alſo called in one Body; and be ye thankful. *Upon reading whereof, the Child was fully ſatisfied and his Countenance perfectly compoſed agen.*

Now, as the Voice of a Raven, *to ſpeak in ſuch a marvellous manner, may ſeem an incredible Relation, eſpecially in an Age of ſuch little Faith, yet we do here offer theſe ſerious Conſiderations for the Manifeſtation of this real, though amazing Truth. Firſt, What may ſtagger ſome People,* viz. *That the greateſt, and indeed only Authority in ſo weighty a Concern, is only from the Teſtimony of a Child, of but Ten Years old, is upon due and full Examination, one of the ſtrongeſt Arguments of an undoubted Truth. For firſt, here were no leſs than Eight People, of honeſt Credit and Reputation, that heard this Declaration of the Child, and were all Witneſſes and Obſervers, both of the Childs Countenance, Geſture and Behaviour in the whole thing. Now, tho' but a Child of no more than Ten Years, to come running from his Play, with ſo alter'd and changed a Countenance, and ſo much Vehemence of Spirit, and Earneſtneſs of Expreſſion to*

preſs

press an aged Grand-father and Grand-mother to so serious a work, as the search of a particular Text of Scripture, had something extraordinary in it.

Now, had any Person of riper Years or any other single Authority, come in the like manner, and with the same Vehemency, advised the Inquiry into such a Text, and given any such credible Relation of hearing a Raven *speak, here might have been some Grounds of Suspicion in the Veracity of such a single Testimony; for at those elder Years, the change of Face, and passion of Expression, might possibly be Vizor and Artifice, and consequently afford matter of Doubt and Scruple. Nay, possibly a Person of Maturity, as knowing the Fewds and Jarrs of the Family, towards which the* Raven *directed this Text, might, even out of a good and honest design, have feigned such a Relation, as thinking thereby to have reconciled the long Disunion and Discords of a Neighbour's House, by so amazing a warning-piece for Peace and Concord, as coming from the Mouth of a* Raven, *tho' in reality a Fictitious story. But in the case of a Boy, all this shadow of Doubt is utterly removed; for, both the forementioned change*

change of Countenance, and importunate Earnestness, together with the Child's constant Asseveration of the Truth of this astonishing Accidents were all beyond the capacity of a Child, to feign or counterfeit; as being a Masque, morally impossible for his young Face to wear: And not only so, but the matter and manner of his Delivery were Alien to his Years; for a poor Infant, then out of doors a whitling of a Stick, or some such piece of innocent Childhood, to come running home on such an important Errand, (as indeed no less than a Message from God, take it in all the Circumstances) was beyond the possibility of Art or Cunning. And moreover as a thing done at Noon-day, here was the plain and sensible Conviction, both of the Child's Eye and Ear in the case, and not as people in the Dark, many times frighted and Bug-bear'd into the seeing imaginary Chimeras *and* Fantoms.

To sum up the Evidences therefore; Here is possibly a full Testimony, even to demonstration it self: And undoubtedly, the Almighty was particularly pleased to deliver this unusual Warning from Heaven, only to the Ear of a Child, that Innocence and Simplicity might be the greater and stronger Commissioner of his Divine Will and Pleasure, on such an occasion. Now,

Now, the Reasons why this Reverend and Pious Divine has appeared thus in publick, and so long after (now above Two Years since) the thing was done, are these: As a modest sober good Man, it never entred into his Thoughts of appearing in Print, as contenting himself, with doing his Duty to God, in teaching of his Flock at home, and preaching Christ, and him Crucified within his own Precinct and Province, the care of those Souls under his Tuition, being the ultimate of his VVork and Study, where accordingly he took occasion to lay hold of so Heavenly an Admonition, and Preached to his Parishioners, on the very Text, so warn'd by the Voice of a Raven; *but when in a remoter station in the Country, he had understood that several little trivial Penny-Books and Ballads had been printed, and dispersed here in* London, *giving a Narration of the said wonderful thing, and considered that so great a Truth was published in such a manner hereupon, as he very well knew; how many Notorious Fictions, and Fooleries, are daily imposed upon the VVorld in such trifling Pamphlets; (scarce one in three truth) Therefore, to rescue this serious Narration, from falling under Scandal and Reproach,*

from

from such a Publication, as such may render it doubted and suspected, he perswaded himself, together with the prevailing importunity of Friends, to let this Discourse of his, (contrary to his usual modesty,) be made publick in the World, as indeed, hoping in some measure to do some good Christian *Service therein, as far as lay in his Power.*

'Tis on this Account (Christian Reader) *that this following Discourse is presented to thy Hand, and under such Credentials, 'tis hoped (with the Grace of God) that the seasonable Precepts contained therein, may be of Efficacy and Force, to work a lively sense in thy Heart, of that just and high value we ought to set upon the* Peace of God, *here offered by the Apostle to thy most earnest seeking and desire: And withal, though this Voice of a* Raven, *thus Commission'd from above, in the utterance of such a Heavenly Admonition, seemed to direct his stupendious Language, to a particular private Family, (which Private Family, through God's great Goodness and Mercy, have since received the wonderful effects of the said* Heavenly Admonition, *being all reconciled and united in a most perfect Love and Amity,) undoubtedly*

doubtedly the purport of that Language, so marvellous in our Ears, had a further and larger Extent, as being indeed a general Awakning Alarm to all Mankind, Union and Concord, being the faireſt and largeſt Branches of that greateſt of our Divine Apoſtolical Inſtructions, Charity. Moſt certainly this wondrous Warning piece, though more immediately pointing to a ſingle Family, was intended for an Univerſal Call, and Thou and We, and all the Profeſſors of Chriſtianity, are thus called by a gracious God (from the higheſt to the loweſt, from the Cottage to the Throne,) to Unity and Love, as the effectual means of attaining the Peace of God, which is the Fundamental and Baſis of our Happineſs, both in this World, and the World to come, the Bleſſing both of Heaven and Earth.

As ſuch therefore, (kind Reader*) be pleaſed to accept it; and if it may be any ways inſtrumental towards that great end, the obtaining the* Peace of God *to thy Soul, the Author has his Labour more than rewarded.* And ſo Farewel.

COL. Chap. III. Ver. xv.

And let the peace of God rule in your hearts, to the which alſo ye are called in one body, and be yo thankful.

THeſe Words (well Beloved in our Lord) have ever ſince run in my Mind, ſince we were in ſo unuſual and miraculous a manner directed unto them, by the *unſearchable wiſdom of God*, that doth nothing in an extraordinary way, but for moſt excellent Ends and Purpoſes: And although the more I have thought of them, the more Difficulties have preſented themſelves unto me, inſomuch that I have endeavoured to remove my Thoughts from them, to ſome other place; yet I know not how, I have been ſtill rowled back to them again: for to uſe the words of the Prophet, *They were in mine heart as a burning fire ſhut up in my bones, and I was*

weary with forbearing, and I could not ſtay, Jer. 20. 9.

I reſolved at length, to make them the ground of my Speech to you at this time, which the Lord grant may be with as much profit to you all, as both I bring deſire unfeigned, and the Scripture it ſelf affords occaſion thereto. And that indeed is very remarkable in many regards.

They are firſt the words of God, not only as all other holy Scripture, from Divine Inſpiration, 2 *Tim.* 3. 26. in wch ſort, the words of holy men, yea, of wicked men, yea, of wicked Spirits themſelves, at leaſt, as far forth as to the recital of them, are the words of God; but theſe of my Text have been pointed at of late, by a new Inſpiration from God in the Mouth of a Raven, in a diſtinct and audible Voice. He that ſpake of old from Heaven on Mount *Sinai*, in the ſight and hearing of all *Iſrael*, hath commanded us to look ſeriouſly into this Scripture. If *Paul* ſaid to King *Agrippa*, *That he was not diſobedient unto the heavenly viſion*, *Acts* 26. 19. Why ſhould I or you be diſobedient to the heavenly Voice of this Text? and not ſay with the *Pſalmiſt*,

I will

I will hear what God the Lord will ſpeak, for he will ſpeak peace unto his people, and to his Saints, Pſalm 85. 8. (Never more neceſſary than in this Contentious Age) but let them not *turn again to folly*.

Now becauſe this Voice came not becauſe of me, or the Childs ſake only that heard it, but for your ſakes alſo, and for *all that are a far off*, Iſa. 57. 19. that are concerned with us in this *peace of God*, I will endeavour to look into, and open this Scripture unto you, that all that have an Ear to hear, may hear with Reverence, what the *Spirit of God ſpeaks to the Churches* in it; that we may not let it *fall to the ground*.

1 Sam. 3. 19. Rev. 2. 17.

That which *Chryſoſtom* hath in his Entrance to entreat upon this *Epiſtle*, ſeems to me not untruly, nor unfitly ſaid: Theſe *Epiſtles* which the *Apoſtle* writeth out of Priſon, (ſuch as are to the *Epheſians*, whereto this hath wonderful likeneſs to the *Philippians*, to the *Hebrews*, to *Philemon*, the 2d. to *Timothy*) have I know not what, more than ordinary Portion of the Power of *Pauls Spirit* appearing in them; 1. Whether becauſe he was now come near to

the end of his Life, and ſo the Graces of God's Spirit in him to perfection. Or 2. that *Afflictions* have a ſpecial power to enlarge our hearts, and make them apt for heavenly Exerciſes; (as indeed the Truth never thrives better than under the Croſs.) Or 3. that the *Auditor* now conceives *Paul*, (as the ſame *Chryſoſtom* ſpeaks) like a noble Conquerour, Inditing or Writing amidſt his ſlaughter'd Enemies, amidſt his Trophies, the durable Monuments of his Glory:

Now, if you pleaſe, I will add a word or two, touching the *Argument*, or general ſcope of this whole *Epiſtle*, before I come to the particular handling of the *Words of the Text* It may appear by that which the *Apoſtle* writes in the *Second Chapter* and *firſt Verſe*, that theſe *Coloſſians* were not Converted by himſelf. He writes thus: *For I would that ye knew what great Conflict I have for you, and for them of* Laodicea, *and for as many as have not ſeen my face in the fleſh:* They were then Converted by the Miniſtery of ſome other, poſſible by *Epaphras*, whoſe Preaching he mentions, *verſe* 7th. of the Firſt Chapter; *as ye alſo learned of* Epaphras *our dear fellow ſervant, who is for you a faithful Mini-*

Miniſter of Chriſt. Yet (the common caſe of all the Churches at that time and almoſt of all times alike) *Satan* left no Stone unmoved to diſturb them, and corrupt the Truth they had received, with Men's Traditions and Inventions; ſo hard a thing it is to keep us to the Simplicity that is in *Chriſt Jeſus*, as the *Apoſtle* ſpeaks, 2 *Cor.* 11. 3.

The *evil Seeds* that were ſcattered by his *malice* and *curioſity* of his *Miniſters*, were thoſe about *Meats*, Obſervation of *Times* and *Days*, *worſhiping of Angels*, and the like: whereof in the latter end of the Second Chapter. The *Apoſtle*'s purpoſe then in this *Epiſtle*, is, to recal them firſt to Chriſt, and his ſufficiency of Redemption, *&c.* Secondly, To ſtir up their minds to the practice of the duties of *Love*, and the ſhewing the fruits of *Sanctification*, unto which two Heads this whole *Epiſtle* (ſetting the wonted Complements of Salutation, Entrance and Concluſion aſide,) may fully be reduced. Now ſince we know the general Scope of the *Epiſtle*, let us come to theſe words that were read even now, and their Connexion with the foregoing.

The *Apoſtle* in the 12th *verſe* of this *Chapter*, with courteous and alluring language, in the terms which he gives theſe *Coloſſians*, ſtyling them, *The Elect of God, holy and beloved*; and that which hereby he would work them to, commends unto them ſundry and divers Duties of *Chriſtianity* to be practiſed, and hath opened a rich Wardrobe of certain *Excellent Vertues* to put on, and cloth our ſelves withal, as parts of *Sanctification*. *Put on* (ſaith he) *bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering*: Five Duties near of affinity together; the laſt whereof, *long-ſuffering*, he ſets forth by two acts of it, and by the worthineſs of the Pattern out of which it is taken, *verſe* 13. *Forbearing one another, forgiving one another; if any man have a quarrel againſt any, even as Chriſt forgave you, ſo do ye.* Which words of the *Apoſtle* do to us declare, That our *Lord Jeſus Chriſt* himſelf, as always, ſo eminently in his *Paſſion* was thus clad and inveſted; a great inducement to us, to like either the *Stuff* or *Faſhion*, whoſe whole Life ought to be an Imitation of ſo great an *Author*, as he ſpeaks; *For I have given you an example, that you*

ſhould

ſhould do, as I have done to you, John 13. *v.* 15.

The *Apoſtle* hath not yet done, but perſiſts in the ſame *Argument* in the 14, and 15 *verſes*, which are a Declaration of the formerly mentioned Duties of *meekneſs and long-ſuffering*, wherein (you ſee) are contained *three Virtues* more exhorted unto, *Love*, *Peace*, and *Thankfulneſs*, verſe 14. *Love*; and above all theſe things, *put on Charity which is the bond of perfectneſs.* As if he had ſaid, Beſides all the former (as continuing in the manner of ſpeaking, taken from Apparel) aloft over all theſe, as an upper Garment, *put on Love which is the bond of perfectneſs.*

Now in the 15th *verſe* which I have read unto you, the *Apoſtle* calls the *Coloſſians* to *two Duties* of *Sanctification*, *Peace* and *Thankfulneſs*: and firſt, of *Peace*, an Argument always worthy to entertain us, the very Name whereof is ſweet, the thing it ſelf not only delightful, but healthful, ſweeter than *honey and the honey-comb*, including all good, by Scripture-uſe, and all Bleſſings that God will beſtow upon his People, as the *Pſalmiſt* concludes the 29th *Pſalm*; *He will bleſs his people with*

peace, all happineſs, outward ſucceſs, and proſperity.

Touching the Senſe and meaning of theſe words, that we may proceed on good ground, and the better underſtand the whole Order and Web of the Diſcourſe.

The *Peace of God*, here ſpoken of, is not properly, *Peace with God*, Luke. 19. 38. whereof the *Apoſtle* ſpeaks, *Rom.* 5. *v.* 1. *Therefore being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt*: and John 14. *v.* 27. *Peace I leave with you, my peace I give unto you, not as the world giveth, give I it unto you.* But peace with men, which we are bidden to hold withal, if it may be, *Rom.* 12. *ver.* 18. *If it be poſſible, as much as in you lyeth, live peaceably with all men.* The peace one with another, which he would have us to keep, as *Heb.* 12. 14. *Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord*: and, *Be at peace among your ſelves*, 1 Theſſ. 5. 13.

But yet it is called *God's peace*.

1. Becauſe he is the *Author* of it; for God is not the *Author* of *Sedition*, but of *Peace, as in all the Churches of the Saints*, ſaith the *Apoſtle*, 1 Cor. 14. 33. and 2 Theſſ. 3. 16.

2. Be-

2. Becauſe *God hath called us to it, into one body*, 1 Cor. 7. 15. But God hath called us unto peace, for the keeping of which, the fault of departing muſt be in the *Chriſtian-man* or *woman*, ſaith the ſame *Apoſtle*.

3. Becauſe it is given of God, and approved by him, he it is that gives it to us, and commands us to keep it, by the Prophet *Zachary* 8. 19. *Love the truth and peace*: And our Saviour, *Have Salt in your ſelves, and have peace one with another*, Mark 9. 50. Yet if any, becauſe of the likeneſs of this place with the Seventh Verſe of the Fourth Chapter of the *Epſtle to the Philippians*, (*And let the peace of God which paſſeth all underſtanding, keep your hearts and minds through Jeſus Chriſt*) ſhall take this, *Peace of God*, of the *Tranquillity of Conſcience*, I will not much ſtand againſt it, tho' theſe words (*in one body*) ſerve more for the other ſenſe, *of peace one with another*. *Rule in your hearts*, βραβευέτω, *hold the Prize*. In the *Greek* the word is taken from the Gamings and Maſteries then uſed in *Greece*, when the *Apoſtle* wrote this; ſuch as were *running, wreſtling, fencing, fighting, &c.* to which there were wont

to be appointed a Master of the Game that should order the whole, and did give the Garland to the best Doer; from which Garland or Prize, this word is also taken; it may be Englished, *Hold the Mastery*, or, *Give the Garland*. Marshall, or, *have the preheminence*. Chrysostom, *Have the Garland*, and *bear the sway*. [*In your hearts*] *and in your minds, souls and consciences, unto the which you are called in one body.*] That is, the *mystical body of Christ*, often in Scripture, see Chap. 2. v. 19. *And not holding the head, from which all the body by joynts and bands, having nourishment ministred, and knit together, encreaseth with the encrease of God.* And the *Apostle* to the *Romans*: *So we being many are one body in Christ, and every one members one of another*. Rom. 12. v. 5. and 1 Cor. 12. 12, 13. *There is one body, and one spirit*: and Ephes. 4. 4. and v. 12. *For the edifying of the body of Christ*: So Ephes. 5. 23. *He is the head of the body, the Church*: and Col. 1. 18. and Chap. 2. v. 17. *Which are a shadow of things to come, but the body is Christ.* [*And be ye thankful*] εὐχάριστοι γίνεσθαι. The former Translation reads it, *and be ye the amiable*: This word is not found any where that

I know,

I know, or can meet with in this ſenſe: divers of the ſame Stock, (I may ſay) and mark, ſtill ſignifie *thankful*, and ſo do others beſide *Chryſoſtom*, the *Syriack* Interpreter, referring it to Chriſt, although ſeeing it is put in rank with Duties pertaining to men, I rather take it, *of thankfulneſs to men each to other*: of that after.

Such then is the ſenſe of the words, wherein we are exhorted to two Vertues, *Peace* and *Thankfulneſs*. There be two parts of the words that concern *Peace*; firſt, the Duty, *Let the peace of God rule in your hearts*: Secondly, two Reaſons; 1. God's calling, *You are called to peace*. The ſecond Reaſon is, *That you are in one body*.

Peace, which is the Duty that we are exhorted unto, is a Moral, or (to ſpeak in Chriſtian language) a Theological Vertue, of that worth and excellency, which we are bidden, to ſuffer to marſhal us and all our actions, to give Peace the preheminence; let it rule, in God's Name, in us and over us: It is the *Peace of God*.

The

The Evangelical Obſervation is this;

Obſerv. That when there ſhall be a Conflict in our Thoughts, between Anger, Swelling, Diſdain, Ambition, Revenge; and on the other ſide, Meekneſs, Mercy, Humility, Love, yea ſometimes Juſtice: then let *Peace* bear the ſway, and order all things. It is not then (tho' ſtill to be deſired yet) to be hoped for ſo much, to be without Conflict with our Paſſions, as regarded, that at leaſt they be well Marſhalled; a wreſtling there will be, only beware this Contention be not without a Moderator of the Strife, which muſt be *Peace*. *Trem.* renders it thus, *Pax ſit moderatrix in cordibus veſtris*; Let *Peace* be the Moderatrix in your hearts.

It is not to be expected then, but there will be Contentions, Diſcords, and thereupon troubleſom Affections, which will ſtrive for the Maſtery and dominion, as was amongſt the *Apoſtles* themſelves; for by the way they had diſputed, *Who ſhould be greateſt*, ſaith St. Mark, 9. *v.* 34. but yet let *Peace rule*, let her always in your hearts, win and have the upper-hand, (as *Eraſmus* renders this Phraſe in his *Paraphraſe* upon this *Epiſtle*. This was the caſe between

Abraham

Abraham and his Nephew *Lot*, when there was a ſtrife between the Herdmen of *Abraham*'s Cattel, and the Herdmen of *Lot*'s Cattel, and the *Cananite* and the *Perizite* dwelt then in the Land, *Gen.* 13. 7, 8. *And* Abraham *ſaid unto* Lot, *Let there be no ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren.* Heb. אֲנָשִׁים אַחִים *we are men-brethren*, and ſo *Peace* and *Love* decided the Controverſie, and prevented all future occaſions of difference between the two Families.

The Reaſons of Diſſentions are either *inward* or *outward*.

1. Inward are many; firſt, Defects of Underſtanding, when men are not rightly informed and acquainted with all matters: *Abimelec* pleads thus, and juſtifies himſelf to *Abraham*, who had reproved him, becauſe of a Well of Water, which *Abimelec*'s Servants had violently taken away, *Gen.* 21. 25. *And* Abimelec *ſaid, I wot not who hath done this thing, neither didſt thou tell me, neither yet heard I of it, but to day.* A right underſtanding prevented a ſad falling out, and danger of War, between the *Iſraelites* and the men of *Gilead*, about the

the *Altar of memorial* that was reared up at the Banks of *Jordan*, till the true meaning thereof was known, *Josh.* 22 12. *The whole congregation of the children of* Israel *gathered themselves together at* Shilo, *to go up to war against them.*

2. *Weakness of Judgment* is a second Reason of *Dissention*; for though in general we may discern what is *good* or *evil*; as that, no man is to be wronged, and that *we must do unto others, as we would be done unto*; yet when we come to the particulars, we resolve far otherwise, *Deteriora sequor.*

3. *Stifness in Opinions* once received and entertained, is an occasion of continued *Differences*, even amongst men of the same Profession; as between the *Pharisees* and *Saduces*; there arose a Dissention, and the *Multitude was divided, Acts* 23. *v.* 7.

4. *Pride* is a great Makebate; only by *Pride cometh contention*, saith *Solomon*, Prov. 13. 10. Men have forgotten that exhortation of the *Apostle* Peter; *Yea all of you be subject to one another, and be clothed with humility: for God resists the proud, and gives grace to the humble*, 1 Pet. 5. 5.

5. *Envy* is a cause of deadly *Dissen-*

tions;

tions; insomuch that *Solomon* asks the Question, Prov. 27. 4. *Who is able to stand before envy?* before this *Son of Anak?* The ground of the first Quarrel between *Cain* and *Abel*, that ended in *innocent blood*, Gen. 4. 5. The Lord had respect to *Abel* and his Offering, but to *Cain* and his Offering, he had no respect, and *Cain was very wroth, and his countenance fell. Moses* tells us, That *Jacob* heard *Laban's* Sons say, *Jacob hath taken away all that was our father's, and of that which was our father's hath he gotten all this glory*; *and* Jacob *beheld the countenance of* Laban, *and behold it was not towards him as before.* This occasioned *Jacob's* stealing away from *Laban secretly with all that he had*, as ye read, *Gen.* 31. 1, 2. 27. 31. See also *Gen.* 27. 41. where it is recorded, That *Esau hated* Jacob, *because of the blessing wherewith his father blessed him*; *and* Esau *said in his heart, the days of mourning for my father are at hand, then will I slay my brother* Jacob. Again, *Genes.* 37. 4. 8. *When* Joseph's *brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably to him*; *and his brethren said unto him, Shalt thou indeed reign over us?*

father

and ſhalt thou indeed have dominion over us? and they hated him yet more for his dreams, and for his words.

Stephen the *Proto-martyr* quotes this Scripture in his laſt Speech before the *Jewiſh Sanhedrim*; and the *Patriarchs moved with envy, ſold* Joſeph *into* Egypt, *but God was with him*, Acts 7. *v.* 9.

Envieſt thou for my ſake (ſaith *Moſes* to *Joſhua*, *that would have him forbid* Eldad *and* Medad *to prophecy in the camp?*) *would God all the people of the Land were Prophets, and that the Lord would put his Spirit upon them*, Numb. 11. *v.* 29.

What a dreadful Judgment did *Envy* bring upon *Corah* and his Confederates, when they gathered themſelves together againſt *Moſes* and againſt *Aaron*, and ſaid unto them, *Ye take too much upon you, ſeeing all the congregation are ſaints every one of them, and the Lord is among them; wherefore then lift ye up your ſelves above the congregation of the Lord*, Num. 16. 3. 32. *The earth opened her mouth, and ſwallowed them up*, &c.

Pilate had rather releaſed *Jeſus* than *Barabbas*, for he knew that for *Envy they had delivered him*, Matth. 27. 18.

And the Contention was ſo ſharp (ſaith

(ſaith *Luke*) between *Paul* and *Barnabas*, *Acts* 15: 39. that they *departed aſunder the one from the other*, men that had had *hazarded their lives* (often) *for the Name of the Lord Jeſus*; as all the firſt *Synod* at *Jeruſalem* teſtifie to the *Gentiles*, under their hands. *v.* 26. Two *Apoſtolick men*, of whom the *Holy Ghoſt* ſaid, *Separate me* Barnabas *and* Saul, *for the work whereunto I have called them; and when they had faſted and prayed, and laid their hands on them, they ſent them away*, Acts 13. 2, 3. I find *Strife* and *envying* always joyned together; as *Rom.* 13. 13. *Let us walk honeſtly as in the day —— not in ſtrife and envying*, 1 Cor. 3. 3. *For are ye not carnal, whereas there is among you envying and ſtrife, and diviſions* (or factions) *are ye not carnal and walk as men?* And *James* ſaith, *That where envying and ſtrife is, there is confuſion and every evil work*: Or, as the Original bears it, *Tumult and unquietneſs*, Jam. 3. 16.

Thus I have briefly ſearched into the inward Reaſons of Diſſentions, according as the Holy Ghoſt in the Scriptures hath laid them before us.

2. The outward Reaſons of them, are; 1. *Satan* the old Serpent, that

kept

kept not his first station, Jude 6. but brake his own peace with God in Heaven, and ours with our God in Paradise, and ever since with one another, that slips no occasion to sow the *Tares of dissention in the Lord's field*; and *persecutes the Woman that brought forth the Man-child*, Rev. 12. 13. 17. as hotly as ever, because he knoweth that he hath but a *short time between him and the Lake* (spoken of, *Rev.*20.14.) to break the peace, and hinder her prosperity; *By making war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ*; the things that shall come upon him and his followers *make haste*, *Deut.* 32. 35.

Secondly, Wicked men set on by *Satan*, to set us together by the ears, that they may weaken us by our own powers. The Church had sometimes rest from her *Paganish Enemies* and *Persecutors*, but never from her own *Children that she had nourished and brought up, yet they rebelled against her*, Isa. 1. 2. That came to her in *Sheeps-clothing*, but inwardly they were *Ravening Wolves*; as our Lord describes them, *Matth.*7. 15. Such were the *Arians* of

old,

old, whoſe Diviſions and Cruelties exceeded the *Paganiſh*, as much as the *Popiſh* exceed all that were before them in *Malice*, *Hatred*, and *Cruelty* towards God's People; of which the *Apoſtle* gave warning to the Elders of the Church of *Epheſus*, ſaying, *For I know that after my departing, ſhall grievous Wolves enter in among you, not ſparing the flock; and alſo of your own ſelves ſhall men ariſe ſpeaking perverſe things, to draw away Diſciples after them*, Acts 20. 29, 30. And again, he would have *Timothy* to know, *that in the laſt days perilous times ſhould come*; which he deſcribes ſo exactly, as if he had lived in our days to behold them, 2 *Tim.* 3. *verſe* 1, 2, 3, 4, *&c.*

The next Obſervation from theſe words, is this;

Obſ. 2. That the *Peace of God* ruling in the hearts of Believers, is the only remedy againſt all *Diſſentions*, inward and outward, which is here called, *God's peace*, for theſe Reaſons.

Reaſ. 1. For indeed he, and he alone, it is, that makes men to be of one *mind together*, *Rom.* 15. 5. 2 *Cor.* 13. 11. the work of *godly union*, is the Prerogative of God; according to the Name that

Gideon

Gideon gave to the *Altar* that he built in *Ophrah*, when he was made Captain General against the *Midianites*, he called it *Jehovah Shalem*, that is, the *God of peace*; or, *the Lord send peace*, which he did grant his people for forty years, after the defeat of their invading, and presumptuous Enemies, by the *Sword of the Lord, and the Sword of* Gideon, *Judg.* 6. 24. and Chap. 8. 28.

Reas. 2. Because it is God alone that makes the Enemies to be at peace together, with those that he loves; as *Solomon* speaks, Prov. 16. 8. *When a man's ways please the Lord, he maketh even his Enemies to be at peace with him. I make peace, saith the Lord,* by the Prophet *Isaiah*, Chap. 47. 7.

3. He is termed by the Name of, *The God of peace*, Prov. 15. 15. Not only in respect of the giving spiritual peace of Conscience, which is a continual Feast, but this inward peace of Affections, and outward carriage towards others; as our *Apostle* concludes his *Second Epistle* to the *Corinthians*, (among whom there had been *many Dissentions and Contentions*, 1 Cor. 1. 11.) *Finally*

my

my brethren farewel, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you, 2 Cor. 13. 11.

4. Laſtly, he is called, *The God of peace,* not only eſſentially, but alſo perſonally.

Obſ. 3. God in the unity of Eſſence, and Trinity of Perſons, is the God of peace; there is a moſt bleſſed and eternal peace between them.

1. God in the unity of Eſſence is the God of peace; the *Apoſtle* concludes the 15th Chapter of the Epiſtle to the *Romans,* thus; *Now the God of peace be with you all, Amen*: and to the *Philippians* he writes thus; *The things which ye have both learned, and received, and heard, and ſeen in me, do, and the God of peace ſhall be with you,* Phil. 4. v. 9.

2. God the Father, the firſt Perſon in order of the glorious Trinity, is ſtyled, *the God of peace,* as the Fountain and firſt Author of it; and who in that he is our Father in Chriſt, loves us, and will not ſee us want any good thing; *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights,* ſaith St. *James* 1. 17. and our *Apoſtle* concludes

cludes his Epiſtle to the *Hebrews*, with this Prayer; *Now the God of peace, that brought again from the dead our Lord Jeſus Chriſt, the great Shepherd of the ſheep, by the blood of the everlaſting covenant, make you perfect in every good work, to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever, Amen*; Heb. 13. 20, 21.

3. God the Son, the ſecond Perſon in the bleſſed Trinity, is alſo ſtyled, *the God of peace*, as the Deſerver of all that is to be given us, and Beſtower, who by Office and Authority, is able to diſpence from the Father unto us his Subjects, ſuch things as we have need of, whereof *Grace* and *Peace* are the chief Jewels. (as verſe 2. of the firſt Chapter.) The *Syriack* reads this Text thus, *Let the peace of Chriſt rule in your hearts*: He is *our peace*, ſaith the Prophet, *Micah* 5. 5. and this man ſhall be the *peace*, when the *Aſſyrian ſhall tread in our land*: The Prophet *Iſaiah* calls him *the Prince of peace*, Iſa. 9. 6. as typified by *Melchiſedeck* King of *Shalem*, the *true* King *of peace*; as the *Apoſtle* renders his Royal Titles, firſt, being by interpretation *King of righteouſneſs*,

neſs, and after that alſo, *King of Salem*, which is, *King of peace*, Heb. 7. 2. and well may he deſerve that honourable Title; *For he is our peace* (ſaith the *Apoſtle* to the *Epheſians*) Epheſ. 2. 14. *Who hath made both one, and hath broken down the middle wall of partition between us*; between *Jews* and *Gentiles*, and between our God and us; *having made peace through the blood of his Croſs*, ſaith he, in the Firſt Chapter of his *Epiſtle* and 20th *verſe*.

He is our Peace-maker with God; *Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt*, Rom. 5. 1. At his Birth all the Militia of Heaven ſang this joyful Ditty in a Proclamation of Peace; *Glory to God in the higheſt, peace on earth, good will towards men*, Luke 2. 14. At his Death he left us a Legacy of peace; *My peace I leave with you, my peace I give unto you; not as the world giveth I give unto you*, John 14. 27.

4. God the Holy Ghoſt, the third Perſon of the glorious Trinity, is the *God of peace*, the Spirit of peace and love: *And the very God of peace ſanctifie you wholly*; the concluſion of the Firſt Epiſtle to the *Theſſalonians*, *ch.* 5. *ver.* 23.

He

He is the Sanctifier of all the Elect people of God. The excellent fruits of this God of peace, are ſet down by the *Apoſtle* to the *Galatians*; *But the fruits of the Spirit are love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, againſt ſuch there is no law*, Gal. 5.22.

And becauſe the Godhead and Conſubſtantiality of the Son with the Father, is by all this diſcourſe approved, and that alſo of the Holy Ghoſt; I will conclude this Point after the phraſe of the *Athanaſian* Creed; *The Father is the God of peace, the Son is the God of peace, and the Holy Ghoſt is the God of peace; and yet they are not three Gods of peace, but one God of peace*: And with that Prayer wherewith the *Apoſtle* concludes his Second Epiſtle to the *Theſſalonians*, which includes all this; *Now the Lord of peace himſelf give you peace always, by all means; the Lord be with you all.* 2 Theſſ. 3. v. 16.

Obſerv. 4. In the brief Application of this Point, before I proceed any further; let us obſerve, for our Inſtruction, That this is a cloſe Argument, to perſwade the more, to permit this Peace to hold the Maſtery in us, becauſe it

is God's, and ſo indeed God ſhall rule in our hearts by his peace.

The name of the *King's Peace*, is of no ſmall weight, as to repreſs the Outrage of the Unruly; It ought to be at leaſt, when the Officer cries, *I charge you in the King's Name, to keep the King's Peace.* God's Sacred Name is greater, that is *King of Kings, and Lord of Lords*; the greater their Sin that break his Peace, at once offending God and the King.

Exhort. Let us not ſay then, we will not have his Peace rule in our hearts; as thoſe Ill-bred Citizens, that hated their Noble Lord, and ſent a Meſſage after him, ſaying, *We will not have this man to rule over us*, Luke 19. 14. but rather as the men of *Iſrael* ſaid to *Gideon*, *Rule thou over us, both thou and thy ſon, and thy ſon's ſon alſo, for thou haſt delivered us from the hand of* Midian, Judg. 8. 22. *And hath made peace in our borders*; as the Pſalmiſt ſings, *Pſalm* 147. 14.

Let every one of us ſay with him, again and again, *I will hearken what God the Lord will ſpeak, for he will ſpeak peace unto his people*, &c. Pſal. 85. 8.

To the which alſo ye are called in one body.

Now to the *Apoſtle's* Reaſons, why this Peace of God ſhould rule in our hearts; which are two:

Firſt, God's calling, *Ye are called to peace.*

For the meaning whereof, it is as much as to ſay, As God, when he ſevers you from the World, would lay this task upon you, *to have peace rule in you*; for this was the Prophecy of *Iſaiah*, concerning the times of the *Goſpel*, that cruel and ſavage Beaſts ſhould lay down their fierceneſs, Lions, Wolves, Serpents, learn other manners, and become at unity with Lambs, Oxen, Children, *&c.* This purpoſe of God, you muſt become Inſtruments to bring to paſs. *The Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lye down with the Kid, the Calf and the young Lion, and the Fatling together, and a little Child ſhall lead them; and the Cow and the Bear ſhall feed, their young ones ſhall lye down together, and the Lion ſhall eat Straw like the Ox, and the ſucking Child ſhall play on the hole of the Aſp, and the weaned child ſhall put his hand on the Cockatrice den; they ſhall not hunt nor deſtroy*

ſtroy in all my holy mountain; For the earth ſhallbe filled with the glory of the Lord as the waters cover the ſea, Iſa. 11.6,7,8.

A great ſhame for a Miniſter of outward peace, to break the peace: A Juſtice, who is the Conſervator of the Peace, or a Conſtable, who is ſworn to ſee the Peace kept, to be a Fighter, or maker of Frays: Penal it is in a high degree, when a man is bound to the Peace, to be a Striker. So it is ſurely a ſhame, and a juſt cauſe of ſhame, when a Chriſtian, who by his Calling is bound to the Peace, to be a Quarreller, Makebate, Ranter, &c. *Chriſtianus contentioſus*, was one of the greateſt Paradoxes and Scandals in the Primitive Church. The Apoſtle *Paul* in the Sixth Chapter of his Firſt Epiſtle to the *Corinths*, reproves the *Corinthians* for their breach of God's Peace, that ought to rule in their hearts, for Lawing one with another, before Heathen Judges, (when there was not ſo much, as a Chriſtian Conſtable in the World) which Fault having very ſharply reproved, and told them of another courſe by Arbitrement, even of the meaneſt of the Church, if there were no other wiſe or able man, amongthem; He preſſeth ſo far, as to

ſay, They ought rather to ſuffer wrong, whereas they wronged their Brethren; whereupon endeavouring to remedy this matter in the root, he appeals to their knowledge, if Injuſtice, as many other Sins did not exclude from the inheritance of the Kingdom of Heaven; yes, he avouches it, and ſo falling off, into a more gentle manner, he tells them roundly, what they were ſometimes, but now by the Grace of God otherwiſe, he leaves it to be eſteemed then, that to thoſe things they ought not to return again, that are inconſiſtent with this Evangelical Peace of God: See 1 *Cor.* 1. 10. *Now I beſeech you brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſion among you, that ye be perfectly joyned together in the ſame mind, and in the ſame judgment.*

Exhort. Let us then for the better calming of our Paſſions, bethink us, and ask our ſelves theſe few Queſtions.

Firſt, Who, and what we are, and were? Our Lord reſolveth this Queſtion, chiefly in his Epiſtle to the Church of *Laodicea*; *Becauſe thou ſayeſt, I am rich and encreaſed with goods, and have need of nothing; and knoweſt not that thou art wretched,*

wretched and miſerable, and poor, and blind, and naked; I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich, and white rayment that thou mayeſt be cloathed, and that the ſhame of thy nakedneſs do not appear, and anoint thine eyes with eye-ſalve, that thou mayeſt ſee, Rev. 3.v.17.18.

Secondly, Who it is that calls us?

When our Lord commanded blind *Bartimeus* to be called, that cried after him, *Jeſus thou ſon of* David, *have mercy on me:* And they call the blind man, ſaying unto him, *be of good comfort, riſe, he calleth thee; and he caſting away his garment, roſe and came to Jeſus,* Mark 10.50. So ought we to caſt away all our Animoſities and petty Diſſentions, and admit this ſweet and eaſie Yoak, of the *Peace of God to rule in our hearts; for faithful is he that calleth you, who alſo will do it,* ſaith the *Apoſtle,* 1 *Theſſ.*5.24. And again, *God is faithful, by whom ye are called unto the fellowſhip of his Son Jeſus Chriſt our Lord,* ſaith the *Apoſtle Peter,* 1.2.9.2. *From the dominion of ſin and Satan, unto the glorious liberty of the children of God,* Rom. 8.21. *Gal.* 5.1. From the troubles of this tumultuous World, that is like the raging Sea, that cannot reſt,

and the Christians are as weary of it, as *David* was of *Mesek*; when he said, *Wo is me that I sojourn in* Mesek, *that I dwell in the Tents of* Kedar; *my Soul hath long dwelt with him that hateth peace: I am for peace, but when I speak, they are for war.* And again he said, *O that I had wings like a Dove, for then would I flye away and be at rest,* Psalm 55. v. 6. Upon which account, our Lord calleth his Church from the World, the Seat of cruel men, to Heaven, in these endearing expressions; *Come with me from* Lebanon, *my Spouse, with me from* Lebanon; *look from the top of* Amana, *from the top of* Shema *and* Harmon, *from the Lions Den, from the Mountain of the Leopards,* Cant. 4. 9.

Fourthly, Unto what are we called? God hath called us unto peace, 1 *Cor.* 7. 15. Let our Calling admonish us of our Duty: We are called unto Peace, saith this Text also. *Peace, peace, to him that is afar off, and to him that is near, saith the Lord, and I will heal him,* Isa. 57. 19. *Knowing this, that we are thereunto called, that we should inherit a blessing,* saith *Peter*: 1 Pet. 3. 9. And what greater blessing than peace, that in the bowels of it hath all blessings lodged: And our

Apostle

Apoſtle tells us above Sixteen hundred years ago, *That the God of peace ſhall bruiſe Satan* (the grand Enemy of our peace) *under our feet ſhortly*, Rom. 26. v. 20. *That we may know in this our day, the things that belong to our peace, that they be not hid from our eyes*; as our Lord ſpake when he wept over *Jeruſalem*, Luke 19.42.

I will conclude this firſt Reaſon, Why the peace of God ſhould bear rule in our hearts: Becauſe we are called thereunto, with our Lords charge to his Diſciples, in bidding them, *Beware of offences*: He concludes his Speech thus; *Have ſalt in your ſelves, and have peace one with another*, Mark 9.42. 50. Where the Salt of true Grace is, it will make the means of peace ſweet and ſavoury, and no ſtain of corruption, or the leaſt unſavourineſs ſhall remain, to diſreliſh any ſqueamiſh Stomach. Let us remember withal, That he that is the God of peace, that hath called us to peace, is alſo the God of all grace, *Who hath called us unto his eternal glory by Chriſt Jeſus*; as *Peter* ſpeaks, 1 Pet. 5. 10. *And ſo an entrance ſhall be miniſtred unto us abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 1. v. 11

where we ſhall enjoy everlaſting peace.

Reaſ. 2. The ſecond Reaſon why the peace of God ſhould rule in our hearts, is this; That we are in one body.

For that this is a diſtinct Reaſon appears, becauſe he ſays, Not unto our body, ἐν ἑνὶ σώματι, in one body. This Similitude more fully, is, as much as to ſay, You Chriſtians with Chriſt make as it were a body: Therefore as it were monſtrous, if one body ſhould yield members fighting one againſt another, and making as it were a civil war in the natural body. So it is, if diſorder be found amongſt you Chriſtians, that which Chriſt makes up a myſtical body. The reſembling Chriſtians to a body, is at large exemplified and garniſhed, 1 *Cor.* 12. and in divers other places of Scripture mentioned. Yea, we read in the *Roman Hiſtory*, That upon a time, there was a great Sedition in the City of *Rome*, the *Commons* complaining of the *Senate* and *Nobility*, roſe up tumultuouſly againſt them; One *Menenius Agrippa*, wiſer than the reſt, brought them to peace and unity again, by this very Similitude of Members and Body, and made ſuch an Oration

Val. Max. Flor. tit. 1. P. 27.

tion unto them; "*At what time,* said "he, *in man's Body, the Members did not* "*as now agree in one, but each had his* "*several counsel and speech, the rest of the* "*parts had indignation, that by their care,* "*labour, and industry, and ministry, all* "*things were provided for the Belly, it be-* "*ing quiet and at ease, in the midst; did* "*nought else but enjoy the Pleasures that* "*were given it: Whereupon they conspired,* "*that the Hand should not reach any meat* "*to the Mouth, nor the Mouth receive it,* "*being given, nor the Teeth chew it. Whilst* "*thus enraged, they would needs master the* "*Belly with Famine: The Members them-* "*selves withal, and the whole Body came* "*to an extream Consumption, whereby ap-* "*peared that the Bellies Service was not* "*the worst, nor slackest, that it did not less* "*nourish than receive nourishment, yielding* "*back into all the parts, the life and blood,* "*which having digested the meat, it la-* "*boureth thereout, and divideth withal in-* "*to the Veins and Conduits of the whole* "*Body: Such,* said he, *is the Civil Dis-* "*cord and Anger of the People against the* "*Senate.*

By this means he perswaded the People to lay down their Arms, and so turned their Minds from their intended

Hoſtility and Violence to Unity and Peace. And indeed the *Apoſtle's* Speech, *If ye bite and devour one another, take heed that ye be not conſumed one of another*, Gal. 5. 25. tends to the ſame end; and largely doth he garniſh this Similitude in the place I named right now, preſſing it to divers Duties, which ſhortly to name, becauſe they ſerve to the maintenance of Peace in her Soveraignty, are theſe:

1. To rejoyce each at others good; *If one member be honoured, all the members rejoyce with it*, 1 Cor. 12. 26.

2. To ſuffer Compaſſionately each with other: *And whether one member ſuffer, all the members ſuffer with it*, ibid.

3. To have Care each of another; *That there ſhould be no ſchiſm in the body, but that the members ſhould have the ſame care one of another* (v. 25.) to nouriſh and cheriſh them.

4. The more weak and baſe, to be compaſſed with Honour, with the more comely; Nay much more, thoſe members of the body that ſeem more feeble, are neceſſary: and thoſe members of the body which we think to be baſe, upon thoſe we beſtow more abundant honour; *and our uncomely parts have*

more

more abundant comelineſs, verſe 22, 23.

5. The worthier not to think they may be without the baſer, nor the baſer think they are not in any place or reckoning, becauſe not the worthieſt. *And the Eye cannot ſay to the Hand, I have no need of thee*; nor again, *the Hand to the Foot, I have no need of you*, v. 2.

6. If the Foot ſhall ſay, *becauſe I am not the Hand, I am not of the body, is it therefore not of the body? And if the Ear ſhall ſay, becauſe I am not the Eye, I am not of the body, is it therefore not of the body?* v. 15. 26.

Thus far the *Apoſtle* in his excellent Parallel between the Members of the Natural Body, and the Members of the Body Myſtical. Theſe Opinions and Practices befit ſuch as would keep peace, ſuch as are Members of one Body; which very Conſideration, that they are found in the Natural Body, ſhould draw us into the practice of them, in the Spiritual and Myſtical: Chriſt our Lord flows into us by his Spirit of Peace and Love, and gives us Grace ſo to do, and this will enable us to obey the *Apoſtle* in the words before this Text. *And above all things, put on charity which is the bond of perfectneſs.* This word *Bond*, is taken

taken ſometimes for the *Sinews* and *Ligaments* of the *Joynts*, as *Chap.* 2. *v.* 19. Sometimes for the Band that tieth a thing, compoſed of a great many ſmall parts into one; as a Sheaf or Faggot. ſo I think *Peace* is called, *Epheſ.* 4. 3. endeavouring to keep *the unity of the Spirit in the bond of Peace.* And this Perfectneſs may be taken, 1. For the perfectneſs of every man in the Gifts of the Spirit, which are diſſolved, and fall one from another, without Love. Or, 2ly. For the whole Body of the Church, which is diſſolved and falls aſunder without love; of which in the two places laſt named. I will include herein, both inward perfectneſs in private Chriſtians, and publick in the body of the Church. So the Church, Chriſt's Body, it is capable of a kind of perfection, even when it is moſt imperfect in the Eyes of the World; as now it was, and when the *Apoſtle* wrote that, *Epheſians* 4. *v.* 3.

Obſervat. The thing that makes the Perfection of the Church, is Love. He therefore that loves not, is imperfect in Chriſtianity: A Child in Grace, (if he have any) yet is Carnal, not Spiritual; a Babe, not a Man; as the *Apo-*

ſtle

stle concludes of the *Corinthians* from hence, 1 *Cor.*3.1.3. And those that take no care to maintain Love with their even Christians, they do as much as they may, maim, lame, and make imperfect the Body of Christ, laying aside his new Commandment, *That ye love one another, as I have loved you*, John 13. 34. Let *Papists* and such as rejoyce in bitterness against their Brethren, think on this: Let us learn by all means to maintain Peace and Love; the untimely breaking of some Truth, is not worth so much as to break Love; As the curing of some Disease, not worth the pain of the Cure; as of some Wens and Warts, *&c.* worth the cutting, *&c.* and this is to be followed of us. It is more than seasonable, that we were put in mind of this Point, for we are faulty in it much: Now if one be more scrupulous than another, in Ceremonies and Matters indifferent, Minister, or other; one sort there is that presently abate their love. Again, if another take a little liberty in such things, the other side bears not that hearty affection which should be unto him; Though thus either think of the other, they are men that intend to do vertuously, yet there

is

is not this equal Communication of the Offices of Kindneſs, which this Form, *Above all things put on love*, would require. What if men diſſent from us in ſundry Points of Judgment or of Affection, as both may be, and juſtly; yet let the Conſideration, that they are Members of the ſame Body with us, Men reclaimed to God; Men, which according to that which they know, endeavour to Serve and Worſhip God, makes us to ſtrive ſo much the more, that it might not ſeem to come through our Default, that any Strangers ſhould be between us; or Differences grow to greater Extremities, we ſhall have the better in the handling of the Cauſe; to ſay nothing of the Truth, whether we have it on our ſide or no. I would to God that we could be content in Matters of no great Conſequence, when many Differences be among us, to compriſe them with that of the *Apoſtle*; *If any man think otherwiſe, the Lord ſhall reveal this alſo unto you*, Phil. 3.15. And in the mean ſpace, in our Speeches, Countenances, Geſtures, Writings, be mindful of this ſtanding Rule, *That Love belongs to all the Saints*; as the *Apoſtle* deſcribes theſe *Coloſſians*, by *their Faith in*

Jeſus

Jesus Christ, and their Love to all the Saints, Chap. 1. 4. So by letting go vain Clamours, we shall find more Truth than we do, as being better disposed to seek it, (which indeed no passionate man is;) and sure I am, we should have more peace and comfort, and be freed from much foolish Suspicions among our selves, and many slanderous and foul Imputations from our common Enemies. God give us Grace to see our Faults, & put a Remedy thereto in time, before by our Dissentions, we have weakened our selves; that both together, we be not matchable to our third and worst Adversary; see *Psalm* 133.

And be ye thankful.

The second Duty we are exhorted unto in this Scripture, is *the duty of thankfulness*; what variety is between these two Words, *Amiable* and *Thankful*; every man may at the first view easily conceive. But our latest Translation of the Word is the best, that for *Amiable* puts in *Thankful*, whereunto the propriety of the Word, and Authority of other Interpreters doth so lead me; as

Ephes.

Epheſ. 5. 4. but rather, *giving of thanks*: and 1 *Theſſal.* 5. 18. *In every thing give thanks*: And although they refer it to *God*, or *Chriſt*, many of them; yet what ſhould that do here, in the midſt of other Duties pertaining to Man, *Chriſt* being not named: Therefore I will ſpeak of it in that ſenſe, which in my Conſcience, I take it was ment. *m.*

m *Chryſoſt. Bruno, Oſiandor.*

Be ye thankful.] Be not unkind and ungrateful to thoſe that have deſerved well at your hands.

Q. What is the thankfulneſs that is here required?

R. It may be deſcribed, *a willing acknowledging and readineſs to requite Benefits, and good Turns received.*

I did not ſay, *a Requital*, for many times there is no Power or Means ſo to do, but at leaſt there is Readineſs to do it, and Mind of the good Turn; if either of theſe fail, there is a Defect in *Thankfulneſs.*

The occaſion of *Thankfulneſs*, is a Benefit received, (the greater Benefit calls more Thanks) which hath diverſity from the Perſon.

1. Sometimes we are wholly prevented in receiving, before we have ſhewed any occaſion.

2. Sometimes again we are firſt in ſome Office, but are exceeded in the anſwering the ſame.

3. Sometimes the Perſons are Superiors or Equals; of ſuch quality I mean, as there is no great odds between the Donor and Receiver.

To the Firſt and Second of each, *Thankfulneſs* is the more to be ſhewed; I mean, we are more beholding, inaſmuch as there is leſs deſert on our part, and in the one, nothing at all.

I would ſpeak plainly.

1. To our *Parents*, *Miniſters*, and *Maſters in Learning*; there is no Office we could ſhew to deſerve *Kindneſs*, therefore to them we muſt be more bound to be *thankful*: So to a Stranger that ſhall firſt upon ſome acquaintance, no expectation of Requital, beſtow only upon us, in the ſame meaſure of Beneficence, our Debt is more, than to one that we have, or may be helpful, or ſhew duty to again.

2. To our Superiour, being kind, we owe more gratitude, than to our Equal; as *Iſhboſheth* to *David*, 2 *Sam.* 19. 30. 28.

3. Even

3. Even the Value of the Benefit, adds ſome degree unto our Debt of Thankfulneſs, moſt, our ſelves; as *Paul* writes to *Philemon*, *v.* 19. *Albeit I do not ſay unto thee, how thou oweſt unto me, even thine own ſelf beſides.*

4. And the Speedineſs ſometimes adds to our Debt, eſpecially if it be at the firſt knowledge of our Want or Deſire, and perhaps expects not our moving the Matter, or if at our Suit, be given undelaiedly; *Beneficium qui cito dat bis dat*, He gives twice that gives ſpeedily.

5. But moſt of our debt of Thankfulneſs comes from the Mind of the Donor, as proceeding from greater Love, though there be, by reaſon of want of power, leſs worth in the good Turn.

We are then to be taught here:

Doctr. That to all thoſe that have been Inſtruments of God's Providence to procure good unto us, we are to owe Thankfulneſs; they are ſo many Bleſſings of God to us. That which the Queen of *Sheba* once affirmed before *Solomon*, is very true: The Inſtruments of God's Bleſſings, are the Arguments of his Love to us; *Becauſe the Lord loved* Iſrael *for War, therefore made he the King to do Judgment and Juſtice*, 1 Kings 10.9.

1. The

1. The first duty of Thankfulness that under God we owe, is to our Parents; which is so necessary, that the *Apostle* would not have the *Widows to be chosen to the service of the Church*, that had Children to maintain them, and perform duty to them: *Let them* (saithhe) *recompence their Ancestors*; (So the Word τοῖς προγόνοις signifies;) *For that is good and acceptable before God*, 1 *Tim.* 5. 4. The *Greek* Elegantly expresseth this, by a Metaphor taken from the Stock, ἀντιπελαργεῖν *Which feedeth her aged Parents, and carries them upon her shoulders*; and in that regard, in the *Hebrew Tongue* is called *Chasida*, that is, *pious and merciful.* Let all Children hear this, and as they will have the blessing of their Parents, and of God, that is tender of their honour, learn it, and fail not to praise it; as *Joseph* did, *Gen.* 45. 10. *There will I nourish thee*; when he sent for his aged Father from the famished Land of *Canaan*, to come into *Goshen*, the most fertile Soil in all the Land of *Egypt*.

2. So we are to be thankful to the Ministers of the Gospel, to whom God hath committed *the word of reconciliation*; that *break the bread of life unto us*; that have *the Keys of the Kingdom of Hea-*

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ven committed to their truſt; that adminiſter unto us *the Seals of the Covenant of Grace*, according to Chriſt's Inſtitution; that *watch over our Souls, as they that muſt give account; that they may do it with joy, and not with grief*; as the *Apoſtle* ſpeaks, *Heb.* 13. 17.

3. To our Teachers and Maſters; as *Philemon* owned himſelf to *Paul*, v. 19. To our Benefactors, to our Friends, to all that are loving and kind to us. *David* ſent a Preſent of Thankfulneſs of the *Spoyl of the Enemies of the Lord*, to all thoſe places, where *David* himſelf and his men were wont to lament in his Exile, 1 *Sam* 30. 26. 3. He makes diligent inquiry; *Is there yet any that is left of the houſe of* Saul, *that I may ſhew him kindneſs for* Jonathon's *ſake, whoſe love to him was wonderful, paſſing the love of women to their Husbands or Children*, 2 Sam. 9. 1. His thankfulneſs to the Living for the Dead's ſake, to the Child, for his Fathers ſake, is again recorded: *Then ſaid* David, *I will ſhew kindneſs to* Hanun *the ſon of* Nachaſh, *as his father ſhewed kindneſs unto me*; *and* David *ſent to comfort him by the hand of his ſervants for his father*, 2 Sam. 10. 2. What this kindneſs was the Scripture mentions not, nor when

when it was ſhewed; for *David* in his flight from *Saul*, fled firſt to *Achiſh* King of *Gath*, then to the King of *Moab*. *And he ſaid unto the King of* Moab, *Let my father and mother, I pray thee, come forth and be with you, till I know what God will do for me; and he brought them before the King of* Moab, *and they dwelt with him all the while that* David *was in the hold*: He durſt not truſt them to *Saul*'s mercy in *Bethlehem*, that had exerciſed ſuch barbarous cruelty upon the *Prieſts of the Lord*, and to the City of *Nob*, without any juſt cauſe, 1 *Sam.* 22. 17. 20. Poſſibly the King of *Moab* might ſhew ſome ſuch kindneſs to *David*, out of his hatred of *Saul* that had given him a great Overthrow, 1 *Sam.* 11. 11. But whatſoever the matter was that had obliged *David*, he was not unmindful of it, but ſtudied to requite it to his Son *Hanun*, though ill entertained, and miſinterpreted to his deſtruction, and his Countries. The firſt Ambaſſadors that *David* ſent, after the Solemnity of his Coronation was over, is thus recorded; *And* David *ſent Meſſengers to the men of* Jabeſh Gilead, *and ſaid unto them, Bleſſed be ye of the Lord, that you have ſhewed the kindneſs to your Lord, even unto* Saul, *and have buried*

ried him; and now the Lord ſhew kindneſs and truth unto you, and I alſo will requite you this kindneſs, becauſe you have done this thing, 2 Sam. 2. 5,6,7. Here is kindneſs upon kindneſs requited to the Living for the Dead's ſake: *The valiant men of* Jabeſh Gilead *hazarded their lives in the midſt of the victorious* Philiſtines; (like thoſe three valiant Captains that broke through the Hoſt of the *Philiſtines*, and drew Wrter out of the Well of *Bethlehem*, when the *Philiſtine's* Gariſon was in it, to ſatisfie *David*'s longing; when he ſaid, *O that one would give me drink of the water of the Well of* Bethlehem *that is at the gate*, 1 Chron. 11. 16, 17, 18. *to reſcue the dead bodies of* Saul *and his ſons, that had reſcued their lives from the bloody Articles of* Nahaſh *the* Ammorite, that would make no Covenant with them, but upon this condition, *That I may thruſt out all your right Eyes, and lay it for a reproach upon all* Iſrael, 1 *Sam.* 11. 2. Now as one good turn requires another, ſo King *David* requites their Valour with Honour and Advantage.

How thankful was he to good old *Barzillai* the *Gileadite*, that had provided the King of Suſtenance, while he lay at *Mahanaim*, (when he fled from *Abſolom*)

for

for he was a very great man; and the King said unto Barzillai, *Come thou over with me, and I will feed thee with me in* Jerusalem, 2 *Sam.* 19. 32, 33. and v. 38. *And the King answered,* Chimham *shall go over with me, and I will do to him that which shall seem good unto thee, and whatsoever thou shalt require of me, that will I do for thee. David* even upon his Death-Bed, was not unmindful of the Courtesies he had received of one of the Nobles of *Israel*, in his extremity, but when he was making his last Will and Testament, and resigning his Kingdom to his Son *Solomon*, and putting all into his hand, and his sole Executor; he speaks thus, after his *Item* for *Joab* and *Shimei*, for their base carriage towards him, (a sad Legacy:) *But shew kindness to the sons of* Barzillai *the* Gileadite, (as he desired and I promised;) *and let them be of those that eat at thy Table, for so they came to me when I fled before* Absalom *thy brother,* 1 Kings 2. 6. And the *Hebrew Doctors* say, That the habitation of *Chimham* near *Bethlehem*, mentioned in the 41*st.* Chapter of *Jeremiah*, v. 17. was part of *David*'s own Patrimony which he conferred upon him, to be a perpetual Memorial of his Gratitude to that Loy-

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al Family, that ſtuck to him, when ſo many forſook him, as he complains to God, *Pſalm* 3.

I have been the larger in this Point, becauſe it is a Vice, than which, none is more Enemy to Humane Society; *Ingratitude* is reckoned by the *Apoſtle*, as one of the predominant Sins, of the perillous times that ſhall come in the laſt Days, *unthankful, unholy*, are joyned together, 2 *Tim.* 3. 2. It draws with it ſometimes, and ſo all Vices; as *Xenophon* ſpeaks. The wiſeſt of the *Heathens* have deteſted it extreamly; the *Perſians* accounted it the greateſt Diſhonour in the World. *Darius* dying, having had a little Water from a Souldier, eſteemed it his greateſt miſery, that he could not live to requite ſo great a Benefit; but recommends it to *Alexander* his Conqueror, ſaith *Curtius*. The *Spaniards* count it now the moſt renroachful word a man may be called by, to ſay, *Ingrate, ſi ingratum dixeris omnia*; an old Saying among the *Heathen*.

Ingratitude was the Ruine of the Apoſtate Angels, that *left their own habitation*, (ſaith *Jude*, v. 6.) *he hath reſerved in everlaſting Chains under darkneſs, unto the Judgment of the great Day*: Of our firſt

firſt Parents in Paradiſe; of the *Gentiles*, becauſe *when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their fooliſh heart was darkned*, Rom. 1. v. 21. of the *Iſraelites*, that *God had done ſo great things for, above all Generations of the World*, Am. 3. 3. and of the *Jews*, that Crucified the Lord of Glory, and are under God's Wrath to this day, *For the wrath is come upon them to the uttermoſt*, ſaith the *Apoſtle*, 1 *Theſſ.* 2. v. 16.

Obſ. It is God's will, we ſhould not be ſo unjuſt, as to take all, and repay nothing; therefore the *Palmiſt* asks this queſtion of Angels and Men, *What ſhall I render unto the Lord for all his benefits towards me?* Pſal. 16. 12. we ought rather, as *Cyrus* was wont to make his Prayer, ſo to make our wiſh, to exceed our Friends in beneficence and kindneſs; which *Sylla* (as it is ſaid) cauſed to be ſet on his Tomb, that he had done, as *Plutarch* writes of him. *It becomes upright Men to be thankful*, ſaith the Man after God's own heart. *Pſal.* 33. *v.* 1.

There be two parts of Ingratitude; the firſt, *not to acknowledge benefits, but to forget them, Deut.* 32. 18. as is recorded of *Pharoah*'s Butler to his Diſgrace, concerning *Joſeph*, the Interpreter of the Dream, that advanced him to his former place and dignity at Court, *yet did not the chief Butler remember* Joſeph, *but forgot him*, ſaith *Moſes*, Gen. 40. v. 23.

The ſecond part of Ingratitude is the worſt: To requite Evil for Good, the Prophet *Jeremiah* crys out againſt this, with a grievous cry, and a bitter, *Shall evil be recompenced for good?* Jer. 18. 20. as a monſtrous piece of Ingratitude. *Who ſo rewards evil for good* (ſaith *Solomon*) *evil ſhall not depart from his houſe*, Prov. 17. 13. The *Pſalmiſt* ſays, *They rewarded me evil for good, to the ſpoiling of my Soul; yea, they hated me without a cauſe*, Pſal. 35. 12. 19. and again, *They alſo that render evil for good, are mine Adverſaries, becauſe I follow the thing that good is*, Pſal. 38. 20. Not only *Saul*, but the Men of *Keila* were guilty of this ſin in a high degree; who after *David* had reſcued them from the *Philiſtines*, that were plundering and robbing their very threſhing Floors, yet upon

upon the firſt ſummons, were reſolved to deliver up *David* and his Men into the Hands of *Saul*, to be deſtroyed by him, as you read, 1 *Sam.* 23. 1. 12. *Gideon* made the Men of *Succoth* and *Penuel* ſmart ſoundly, for their ingratitude to their Deliverer, that refuſed to give a morſel of Bread to his conquering Army, that were ſtill in purſuit of the flying Kings, *Zeba* and *Zalmunna*, *and the party that was with them, he tore the fleſh of* 72 *Ringleaders of the Men of* Succoth, *and taught them better manners, and beat down the Tower of* Penuel, *and ſlew the Men of the City*, Judg. 8. 6, 7, 8, 9, 16, 17.

David expreſſes his deep Senſe of this ſin of Ingratitude, as a lively type of our Saviour in this particular, and in many more, when he ſays, *For my love, they are my Adverſaries: but I give my ſelf unto Prayer, and they have rewarded me evil for good, and hatred for my good will*, Pſal. 109. 4, 5. This ſin is ſorely laid to the charge of the Men of *Sechem*, and ſet home upon their Conſciences by *Jotham*, to the mutual deſtruction of them; and *Abimelech*, whom they had advanced over them upon the ruins of the 70 *Sons* of *Jerubbaal*: *For*

(ſaith *Jotham*) *My Father fought for you, and adventured his Life for you, and delivered you out of the hand of* Midian, *and ye are riſen up againſt my Father's Houſe this day, and have ſlain his Sons, threeſcore and ten perſons, upon one Stone, and have made* Abimelech, *the Son of his Maid-Servant, King over the Men of* Sechem, *becauſe he is your brother,* &c. Judg. 9. 17. *Then God ſent an evil Spirit between the men of* Sechem *and* Abimelech, *to puniſh their cruel ingratitude.* v. 23. Which is the Subſtance of that whole Chapter of *Judges* 9. And after they had deſtroyed one another, that ſad Hiſtory, (as any in the Book of God) is concluded thus: *Thus God rendred the wickedneſs of* Abimelech, *which he did unto his Father, in ſlaying his ſeventy brethren, and all the evil of the men of* Sechem, *did God render upon their heads, and upon them came the curſe of* Jotham, *the Son of* Jerubbaal, v. 56, 57. So that now you ſee this horrible ſin of Ingratitude that is puniſhed by God in ſo high a degree, muſt needs be an accurſed and deſtructive thing.

Ano-

Another ſad inſtance of the like ſin, and puniſhment, we have recorded, concerning *Joaſh* King of *Judah*, who was marvelouſly preſerved in the Maſſacre of the Royal Family, from *Athaliah*'s bloody Fingers, by *Jehoiada*, the High Prieſt, and his Wife *Jehoſhabea*, and kept ſafe in the Houſe of the Lord ſix Years, under the tyrannous Uſurpation of that wicked Idolatreſs. 2 *Chron.* 22. 10, 11, 12. *Jehoiada* ſet the Crown on his head, put down the Uſurper, reſtored the Kingdom to their former freedom, and raiſed the Royal Family to their former Splendor and Dignity, and left it flouriſhing in Peace and Plenty: But after the death of his Protector, Tutor, Governour, Guardian and Protector, 'tis recorded, *That this Joaſh forſook God, and turned Idolater and Murderer*, (two inſeparable Companions) *and commanded* Zachariah *the Prieſt, the Son of* Jehoiada, *to be ſtoned, even in the Court of the Houſe of the Lord, for reproving his Idolatry, and ſaying, Becauſe ye have forſaken the Lord, He alſo hath forſaken you.* Thus *Joaſh* the King remembred not the kindneſs, which *Jehoiada* his Father had done unto him,

but ſlew his Son; and when he died, he ſaid, *The Lord look upon it, and require it.* Which Prayer of this dying Martyr, the Lord heard, and recompenſed this cruel ingratitude of *Joaſh* towards God and Man, ſpeedily upon his own head, to the ruine of himſelf, and of all his Princes that ſeduced him, and of all his Armies, in which he truſted, by an inconſiderable party. For the Army of the *Syrians* came with a ſmall company of Men, and the Lord delivered a very great Hoſt into their hand, becauſe they had forſaken the Lord God of their Fathers: ſo they executed Judgment againſt *Joaſh.*

And beſides all this, *The Lord ſmote him with grievous torments in his body, by incurable diſeaſes,* (as in the caſe of *Jehoram*, that murdered his Brothers, 2 *Chron.* 21. 18.) And at laſt, to put an end to the miſerable life of this godleſs Wretch, his own Servants conſpired againſt him, for the Blood of the Sons of *Jehoiada* the Prieſt, and ſlew him on his Bed, and he died; *But they buried him not in the Sepulchres of the Kings,* (2 *Chron.* 24. 18, 20, 21, 22.) an honour that was beſtowed upon

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Jehoiada the High Prieſt, his Preſerver and Reſtorer. *v.* 16. though out of indignation denied him, as to *Jehoram* before him, that lived undeſired, and died unlamented. 2 *Chron.* 21. 20. Thus did God plentifully reward this proud Doer, as the *Pſalmiſt* ſpeaks, *Meaſuring to him again, with the ſame meaſure that he had meted withal, a juſt meaſure of Wrath, preſſed down, and ſhaken together, and running over into his Boſome*, as our Lord ſpeaks, *Luke* 6. v. 38.

Obj. Some will ſay, *My Will is good, but I want means and abilitiy to requite any benefit received by me.*

Anſw. 1. Profeſs and acknowledge always the good Turn; it is a part of an ingenuous Diſpoſition, to profeſs who hath done thee any pleaſure, yea, half a requital, *Eph.* 5. 20.

Secondly, Uſe Prayer to God for their good Eſtate; if thou be poor, he is rich to requite; and doubtleſs, as the cry of the poor can awake His Juſtice, as Himſelf ſpeaks, *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord, I will ſet him in ſafety, from him that puffeth at him.*

Pſal. 12. 5. So can the joyful Thankſgiving, by the mouth of them that are partakers of the benefit, and withal, their Prayers, for the means of it, awake His Liberality, as *Paul* undertakes; *My God ſhall ſupply all your neceſſities, according to his Riches in glory, by Chriſt Jeſus.* Phil. 4. 19. Here I cannot but put the Poor in mind of their duty, which receiving good at the hands of them that relieve them, are very unjuſt, if they give not again this Duty back to them, *to Pray for them.*

So Miniſters, which in that very Name, as one part of their Miniſterial Duty, for the whole, is the Word, and Prayer (as the Apoſtles ſpeak; *But we will give our ſelves continually to Prayer, and to the Miniſtry of the Word.* Acts 6. 4.) receive temporal things.

Laſtly, Before I cloſe up this place of *Thankfulneſs to Men*, we muſt not paſs by our *Thankfulneſs to God*: For if to Men we muſt be Thankful, How much more to GOD? And the ground of Unthankfulneſs to Men, is from their Unthankfulneſs to GOD.

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There is not any other fault more generally blamed, even by thoſe that have but the Light of Nature, than ingratitude (as I have largely ſhewed) nor any Ingratitude greater than towards God, becauſe of none we receive more, or greater Benefits than from him: to ſay nothing, that it being impoſſible, that we ſhould attain to that degree of Thankfulneſs, which ſhould be in requiting the Benefits, we daily and hourly receive of him; he is contented to take the Acknowledgement of them for Payment, ſo as it muſt be the effect of a moſt Villainous Injuſtice to deny him that: For which cauſe, in the Scriptures we have the Invitations of Holy Men to Thankfulneſs, the praiſe of this Duty, and the Precedents of good Men performing it. In ſpecial, the Book of the *Pſalms* hath his name in the *Hebrew* Tongue, as ye would ſay, תהלים ספר *The Book of Praiſes*; not as if the whole Book had nothing elſe, but becauſe it is the chief part, and moſt principally intended. And for this cauſe doth the Church uſe in the beginning of her ſolemn Service, the 95 *Pſalm*, as a means to invite us to that Duty, ſo good and comely, yea,

ſo juſt and neceſſary, as the *Pſalm* for the *Sabbath-Day* begins; *'Tis a good thing to give thanks unto the Lord, and to ſing praiſes to thy name, O thou moſt High.* Pſal. 92. Men are not ſo forward to this *Duty of Thankfulneſs* as they ought; ſo it is, to Prayer we are more ready, as being ſenſible of our wants; not to Thankſgiving, as having them furniſhed, and ſo now in good caſe. This appears in the Goſpel, in the ten Lepers, one only of which returned after his cleanſing, to give Thanks, though nine intreated cleanſing. *And Jeſus anſwering, ſaid, Were there not ten cleanſed, but where are the nine? There are not found that returned to give glory to God, but this ſtranger.* Luke 17. *v.*19, 20.

The more untoward we be to this Duty, the more muſt we be called on, and the more enforce our ſelves unto it, in the words of the *Pſalmiſt*, *Come, and hear all ye that fear God, and I will declare what he hath done for my Soul.* Pſal. 66. 16. Wherein he calls, and provokes others to the like Duties; as ſhewing, That we ought not to hold it enough, that we, for our own parts, ſerve God, but he draws others to it,

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Superiours by Authority, Equals and Inferiours by Perſuaſion, all by Example: See the practice; *Sing praiſes unto the Lord, ye Saints of his, and give Thanks at the remembrance of his holineſs.* Pſal. 30. 4. And again; *O magnifie the Lord with me, and let us exalt his name together*; *Come ye Children, hearken unto me, I will teach you the fear of the Lord.* Pſal. 34. 3. 11. Yea, ſo far is this affection of gratitude towards God intended, as the very Angels, and all other Creatures are invited to this Duty, as the 103, and 148 *Pſalms* ſhew throughout.

Whether becauſe company increaſeth courage in us in any work, or elſe we would ſhew, that we account our own endeavour too little, and too defective; whence we deſire that which we lack, others with us ſhould help to ſupply. This is alſo wonderfully well fitting to our natural Inclination; for Man is a Sociable Creature, and loves company, even in civil life: wicked men are companions in evil, and ſay, *Come with us, let us lay wait for blood*; *let us lurk privily for the innocent without a cauſe.* Prov. 1. 11. And how much more in the higheſt Acts of Religion,

ligion, wherein our life is beſt imployed, ought God's Saints to do the like?

1. Here then are we to be encouraged in the ſolemn Worſhip of God, (which is altogether Euchariſtical,) to frequent thoſe Aſſemblies, yea, and privately to encourage, and ſtir up one another, as the Apoſtle ſpeaks; *Not forſaking the aſſembling of our ſelves together, as the manner of ſome is, but exhorting one another, and ſo much the more as ye ſee the day approaching.* Heb. 10. 25. A Matter that the *Pſalmiſt* profeſſed, joyed his heart, when he found in his People; *I was glad when they ſaid unto me, Let us go into the houſe of the Lord.* Pſal. 122. *v.* 1.

2. On the other ſide, here is blamed the backwardneſs of thoſe that even invited and encouraged, yea, enforced in a manner, by Authority, refuſe to come to give Thanks to the Lord, in a Service of God, wherein themſelves can find nothing to blame, unleſs that it is underſtood, and not ſtanding in an unknown Tongue, and conſequently a dry and fruitleſs Devotion: The

ſame,

ſame, if it were to run to Creatures, and viſit the Sepulchres of the Saints, would count no labour too much, nor way too long.

3. And the like is to be ſaid of others that ſeparate themſelves from ſuch Euchariſtical Aſſemblies, where the Name of God is called upon with Joy and Thankfulneſs, upon ſurmiſes of Blemiſhes and Defects, or miſlike of the Society. Not to enter into the Queſtion at this time, Where God is to be praiſed? All company that truly fears God, is good; and if not in our Aſſembly, Where have they either learned, that he is to be praiſed, or found thoſe great benefits of His, whereupon they acknowledge, that they are bound to praiſe Him, and to give Thanks unto His Holy Name for them?

4. We have Precept upon Precept for the practice of this Duty of Thankfulneſs; *Offer unto God Thankſgiving*, ſaith *David*, Pſal. 50. 14. *Let us come before his face with Thankſgiving*, ſaith our Tranſlation; but the Original is בְּתוֹדָה with *Confeſſion*. There be two things included in this Confeſſion, and they,

they be the very proper parts of Thankfulneſs. *Firſt*, That we have received the favours, and good things we have, from God. *Secondly*, That we are obliged, and ſtand Debtors to Him of our Service and Duties for them.

So here is forbidden, either malignity to conceal, or arrogate to our ſelves, as our own purchace, what we have received of him: or elſe to detract that Duty, which in all reaſon, we are bound to perform, in that conſideration, eſpecially, becauſe to Men we may go further, to ſome degree of recompence; but to God, there is the uttermoſt we can do, and therefore we ought to apply this to particulars, as in mentioning God's particular Favours to his Redeemed ones, to Travellers, to Captives, to Sick-men, to Sea-men; this is all he calls for: *O that men would praiſe the Lord for his Goodneſs, and for his wonderful works to the Sons of men: Let them exalt him alſo in the Congregation of the people, and praiſe him in the Aſſembly of the Elders.* Pſal. 107. v. 13. 21. 31. 32.

The form of Thanksgiving, which is preſcribed to every *Iſraelite*, that ſells any Poſſeſſion, or part of the Holy Land,

Land, is at large ſet down by *Moſes*, *Deut.* 26. from the firſt Verſe, to the 12. which well deſerves our Meditation and Application; for with ſuch Sacrifices God is as well pleaſed, as with hilaſtick Oblations under the Law, for *the Peace-offering, and Thank-offering, were of all others the moſt chargeable.* 'Tis recorded, that *Solomon offered a Sacrifice of Peace-offerings, which he offered unto the Lord, two and twenty thouſand Oxen, and an hundred and twenty thouſand Sheep at the Dedication of the Houſe of the Lord,* 1 Kin. 8. 63. The greateſt that we read of, though great Sacrifices are mentioned in many places, yet none like this, that might ſeem to deſtroy all the Cattle in a whole Country. By the Multitude of Gratulatory Sacrifices, the People of God were wont to teſtifie their Zealous and Grateful Affections to God, the Donor of all, in Signification and Expectation of that plenteous Redemption, wrought by Chriſt, as the *Pſalmiſt* concludes the *Pſalm* 130. *v.* 7, 8.

The like Affections ought to be in us all, for theſe Conſiderations:

1. *For*

1. *For the multitude of his Mercies, how many are they that we have received already, and daily do enjoy? what haſt thou* (ſaith the Apoſtle) *that thou didſt not receive?* 1 Cor. 4. 7. *Many O Lord my God are thy wonderous works, which thou haſt done, and thy thoughts, which are to us-ward; they cannot be reckoned up in order unto thee; if I ſhould declare, and ſpeak of them, they are more than can be numbred,* (ſaith the *Pſalmiſt*) *Pſal.* 40. 5. And again, *How precious are thy thoughts unto me, O God! how great is the ſum of them! If I ſhould count them, they are more in number than the Sand;* Pſal. 139. 17, 18. *David* confeſſeth in the Contemplation, and review of God's Favours, that his Arithmetick fails him and comes ſhort in a ſacred Hyperbole, as being far above our Capacities, we cannot ſo much as tell them in order: If you begin at your Conception in the Womb, where the *Pſalmiſt* begins, *I will praiſe thee, for I am fearfully and wonderfully made*; Pſal. 139. 14. or at God's Election, *in laying the foundation of your Salvation in Chriſt, before he laid the foundation of the world,* as the Apoſtle ſpeaks, *According as he hath choſen us in him, before the founda-*

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tion of the world. Eph. 1. 4, where will you end? You muſt in plain terms reſolve to ſay with our *Pſalmiſt*, *Such knowledge is too wonderful for me; it is high, I cannot attain to it.* Pſal. 139. 6.

Secondly, Conſider how continual are his Mercies, without any Intermiſſion or Interruption; *They are renewed every Morning*, ſaith *Jerem*, *As he maketh his Sun to riſe on the evil, and on the good, and ſendeth rain on the juſt, and on the unjuſt*, Matth. 5. 45. as our Lord ſpeaks. He holdeth our Soul in Life, when we think there is but a ſtep between us and Death, (as *David* thought, when he fled from *Saul*, 1 *Sam.* 20. 3.) *and ſuffereth not our feet to be moved*, Pſal. 66. 9. but according to his pleaſure, in *whom we live, and move, and have our being*, Acts 17. 28. as the *Apoſtle* ſpeaks: *The Manna that came from Heaven was not reſtrained one day in forty years perambulation, and peregrination in the wilderneſs; thou with heldeſt not thy Manna from their mouth*, ſaith *Nehemiah*, *nor the water that flowed out of the rock, but gaveſt them water for their thirſt.* Notwithſtanding the many, and great provocations of God's People, *The Pillar of the*

Cloud

Cloud departed not from them by day, to lead them in the way, nor the Pillar of fire by night, to ſhew them light in the way that they ſhould go, ſaith *Nehem.* 9. *v.* 9. 20.

In the Element of his Mercies, we draw our Breath continually, to ſtir us up to continual Thankfulneſs.

Thirdly, Conſider how great are the benefits that we receive from God, that call with a loud Voice, for this duty of Thankfulneſs for them, which makes the *Pſalmiſt* cry out, O *how great is thy goodneſs, which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee, before the ſons of men!* The Scripture is quoted by *Iſaiah, Iſa.* 64. 4. and by the *Apoſtle* rendered thus: *Eye hath not ſeen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him,* 1 Cor. 2. 9.

What greater thing hath he prepared, or can he prepare for them that love him, becauſe he loved them firſt, 1 *Joh.* 4. 19. (as St. *John* ſpeaks) *than Jeſus Chriſt, the Son of his love? Is not this gift of God* (as our Saviour ſpeaks to

to the *Woman of Samaria*, Joh. 4: 10.) *the gift of gifts*? It is then all our duties, to acknowledge with Joy and Thankfulneſs, the truth of the Lord, and this Mercifulneſs of God our Saviour in regarding our Vileneſs ſo far, as to ſave us from our ſpiritual Enemies, giving for us the ranſom of the pretious Blood of his dear Son: and to end we ever-more keep a grateful Memory of this benefit, he hath appointed the uſe of the Holy *Euchariſt*, a name, ſignifying Thankfulneſs.

Exh. Let us then come, and rejoyce to the Lord; and with a loud and ſtrong Voice, acknowledge this Benefit: Let us frequent his Holy Table, ſo mercifully ſet before us in the Goſpel, in deſpight of our Enemies, endeavouring to draw one another thereto, and to live ſuch a Life, as may even ſilently call the very Adverſaries of our profeſſion, to the Worſhip and Service of God: whom ſerving chearfully on Earth, for the abundance of all things, it may be our portion to enjoy, and to ſing aloud and thankfully unto, in the Heavens, with his Holy Saints, and glorious Angels, and our bleſſed

bleſſed Lord and Saviour, Jeſus Chriſt.

Fourthly, How undeſerved are the Benefits we receive from God, that they may provoke us to Thankfulneſs, and how unexpected?

We deſerve nothing but Wrath, and *the curſe of Mount* Ebal, Deut. 27. 13. or of *Cain*, Gen. 4. 11. or of our Father *Adam*, to whom it was ſaid, *Curſed is the Earth for thy ſake, in ſorrow ſhalt thou eat thereof all the days of thy Life*, Gen. 3. 17. If God ſhould deal with us according to our demerits, our beſt performances are but glorious Tranſgreſſions, *and we are but unprofitable Servants at the beſt*, as our Lord ſpeaks, Luk. 17. 10. *Jacob* pleads his Merit towards *Laban* ſtoutly, in *Gen.* 31. from *v.* 36. to *v.* 41. *And* Jacob *was wroth, and chode with* Laban; *and* Jacob *anſwered, and ſaid to* Laban, *what is my Tranſgreſſion, or what is my ſin, that thou haſt ſo hotly purſued after me?* And he ſtands upon his guard, and juſtifies himſelf, and challengeth *Laban* to lay to his Charge any unwarrantable Action in his *twenty years ſervice, though he had changed his wages ten times*, as the Prodigal's elder Brother ſaid to his Father,

Father, *Lo theſe many years do I ſerve thee, neither did I at any time tranſgreſs thy Commandment:* Luc. 15. 29. But having to deal with God, he ſets a very low eſteem of himſelf, as not deſerving the leaſt of God's Mercies; *I am not worthy of the leaſt of all the Mercies, and of all the truth, which thou haſt ſhewed unto thy Servant; for with my ſtaff I paſſed over this* Jordan, *and now I am become two bands,* Gen. 32. 10.

See alſo the ſame dejection, and ſelf-denial in his Grand-father *Abraham: Behold now, I have taken upon me to ſpeak unto the Lord, who am but duſt and aſhes,* Gen. 18. 23. and of *Mephiboſheth,* when *David* ſaid unto him, *Fear not, for I will ſurely ſhew thee kindneſs, for* Jonathan, *thy Fathers ſake, and will reſtore thee all the Land of thy Father* Saul, *and thou ſhalt eat Bread at my Table continually: And he bowed himſelf, and ſaid, What is thy ſervant, that thou ſhouldſt look upon ſuch a dead Dog as I am?* 2 Sam. 9. 8.

The Mercies and Kindneſſes of all Men in the World, compared to God's undeſerved Favours, are but as a drop of a bucket of Water to the great Ocean: *My thoughts are not as your thoughts, neither are your ways my ways,*

ſaith

ſaith the Lord: For as the Heavens are higher than the Earth, ſo are my ways higher than your ways, and my thoughts than your thoughts, Iſa. 55. 8, 9. This Conſideration makes ſometimes the faithful ſo earneſt in the affection of joy, as they ſeem almoſt ridiculous in the Eyes of carnal Men, as *David* to *Michal, when he danced before the Lord,* 2 Sam. 6. 21. But their Juſtification is eaſie, it is before the Lord that I did it, to God's Glory, that I might expreſs my Thankfulneſs to him, and the joy of my Heart in doing him Service, whom, ſince the reſt know not, they are not to be reſpected if they ſcorn: nor is it to be wondred, if they be ſtrangely affected with it, as above the compaſs of their Conceit.

Fifthly, How without hope of Requital are all, yea, the leaſt of God's benefits that call for Thankfulneſs; *a cup of cold water only, given to drink in Chriſt's name, becauſe ye belong to Chriſt, ſhall not loſe a juſt, and ſuperabundant requital,* ſaith our Lord, *Mar.* 9. 41.

See the full and final requital of all good and charitable Deeds, *Matth.* 25. 34, 35, 36. *Come ye bleſſed of my Father,*

Father, inherit the Kingdom prepared for you from the beginning of the world: For I was an hungry, and ye gave me meat, I was thirſty, and ye gave me drink, I was a ſtranger, and ye took me in, naked, and ye cloathed me, I was ſick, and ye viſited me, I was in priſon, and ye came unto me. The Wicked he requites here, ſometimes in their own Coin, as *Adoni-bezek* acknowledgeth, *when his thumbs and great toes were cut off: As I have done (to threeſcore and ten Kings) ſo hath the Lord requited me*, Judg. 1. 7. We are all ready enough to requite Evil for Evil, to give him (*quid pro quo*) as good as he brings, as the Proverb rimes, as *Sampſon* ſerved the *Philiſtines*: *As they have done unto me, ſo have I done unto them*, Jud. 15.11. But it being impoſſible to requite God in any thing, it is a moſt heinous Provocation of his juſtice, to render Evil for Good: *Do ye thus provoke the Lord? O fooliſh people, and unwiſe!* ſaith *Moſes*, with Aſtoniſhment and Abhorrency, *Deut.* 32. 6.

'Tis left as a ſad blot in *Hezekiah*'s Scutcheon, tho' otherwiſe a good Man, and a good King, by God's own Teſtimony: *He truſted in the Lord God of* Iſrael *ſo that after him there was none like*

like him among all the Kings of Judah, *nor any that were before him. But* Hezekiah *rendred not again according to the benefit done unto him; for his heart was lifted up, therefore there was wroth upon him, and upon* Judah *and* Jeruſalem, 2 Chr. 32. 25. For after the defeat of *Senacherib's* Forces, *by an Angel of God, that ſlew in one night an hundred fourſcore and five thouſand men of war in the* Aſſyrian *Camp*; and after the recovery of his Health, confirmed by a ſign from Heaven in the Sun's Retrogradation by ten degrees, and the addition, by Patent from God, of fifteen years, to his days, with exceeding much Riches and Honour; yet for all this, he was not ſo careful to pleaſe God in an humble and thankful Acknowledgment of ſuch great Favours, as God was to pleaſure him in them all.

Sixthly, Conſider from what odds the Perſon giving to our baſeneſs, have been all his benefits, he being the great Independent *Jehovah*, greatneſs is ſtampt upon all his Benefits to us, and we a *Seed of evil Doers, a people laden with Iniquity, children that are corrupters*;

ters; our ſpot is not the ſpot of his Children; we are wretched and miſerable, and poor, and blind, and naked, and in want of all things, as our Lord writes to the Church of *Laodicea*, *Rev.* 3. *v.* 17.

Laſtly, Conſider with what advantage of time and order, in firſt beſtowing, have his Benefits been to us.

No eye pitied thee to have compaſſion upon thee; I ſaid unto thee when thou waſt in thy Blood, live, ſaith the Lord *Ezek.* 16. 5, 6. *we love him, becauſe he firſt loved us*, ſaith the Apoſtle, 1 *Joh.* 4. 19. His love to us is an antecedent love, we love him with a conſequential love, becauſe he hath caſt his love upon us firſt, and therefore is no way indebted to us for our love: The *Apoſtle* asks this queſtion, *Who hath firſt given unto him, and it ſhall be recompenced to him again? for of him, and through him, and to him are all things, to whom be glory for ever*, Amen. *Rom.* 11. *v.* 35, 36.

It is ſaid by ſome, we can never requite our Parents; by ſome alſo, we owe more to our Maſters and Teachers, than to Parents, in as much as one

gave being, the other well being, doubtleſs in both reſpects we cannot requite God and Chriſt.

Firſt, Our Parents begat our Bodies, *he gave us our ſenſes*, who is therefore ſtyled by the *Apoſtle*, *The Father of our Spirits*. Heb. 12. 9.

2. Our Maſters and Teachers gave us, with God's Bleſſing, Knowledge and Learning, Chriſt teacheth us the way to Heaven, who is the Way, the Truth, and the Life; *Chriſt gave himſelf to us, and for us, to waſh us from our Sins in his own Blood*, Joh. 14. 6. without which, *it had been better for us to have been any thing, rather than men, yea, at all not to have been*.

Let us with the *Pſalmiſt* again and again ſay, *What ſhall I render unto the Lord for all his benefits towards me?* Pſal. 116. 12. all his benefits are above us, even the one alſo of our former means, to expreſs Gratitude, here fails us; what can we wiſh or deſire, to the moſt abſolute and perfect Being? Only we may acknowledge the Benefits, and the Excellency and Liberality of the Giver, which further may deſire

ſire, that all others would do the like, this is our utmoſt; unleſs further, to endeavour, not to be diſobedient to this Heavenly Author of much good to us, which yet is our duty otherwiſe, the leſs we have means to the former, the more ought we to be in this, and ſay with the Man after God's own Heart, *I will ſing unto the Lord as long as I live, I will ſing praiſes to my God, while I have my being, my Meditation of him ſhall be ſweet, I will be glad in the Lord*, Pſal. 103. 33, 34. and in another *At Midnight will I riſe to give thanks to thee, becauſe of thy righteous Judgments*, Pſal. 119. 62.

Let us beg of him (as another Benefit) that he will give us Grace, and a mind to do theſe things, who hath given the ground an occaſion of them, even the ſame our Lord Jeſus Chriſt.

Now becauſe the Apoſtle *Peter* ſaith, *no Prophecy of Scripture is of any private interpretation*, 2 Pet. 1. 20. ſo neither are all of ſole private application, but ſome are of a larger Extent and Compaſs than others; if I ſhould have ſtudied long for a fit Text, and turned the whole Scripture, I could not have had a fitter paſ-

Pſal. 119. 16. *Thy commandment is exceeding broad.*

ſage, or greater Latitude, in all the Book of God; he calls more, both for private and publick application, than this, that is in ſo ſtrange a manner laid open before us to look into it, and yet no more ſtrange than true (as the truth is in Jeſu, before whom I ſtand) for this Doctrin of the *Peace of God*, that ought to rule in the Hearts of all Believers, gives great help, advantage, and admonition, to Kings, Law-makers, Rulers, to the Founders and Conſervers of Cities, Countreys and Kingdoms, to the end and purpoſe of defending and preſerving them from Evils, in a cordial and bleſſed Submiſſion, to the ever-ruling, and over-ruling *Peace of God*: If the *Peace of God* did bear rule in the Hearts of all Chriſtians (which our *Apoſtle* requires in theſe of *Coloſiæ*) all the World would become Chriſtians.

A digreſſion, as if it had been in the preſence of his Majeſty for exerciſe ſake.

And here let me with all Humility, uſe the *Pſalmſt David*'s Expreſſion; *I will ſpeak of thy Teſtimonies alſo before Kings, and will not be aſhamed*, Pſal. 119. 46.

46. and therefore in the firſt place, methinks this Scripture gives me juſt occaſion to ſpeak to Their Majeſties in a word or two, that which I am ſure, their noble minds will take more pleaſure to hear, than to be profuſe in their praiſe, which no Man can lightly paſs over, if the *Peace of God* rule in your Hearts, whom the ſupream Ruler of the World hath choſen, and ſent, to rule over us, his People. O happy ſhall ye be, and it ſhall be well with you, and happy ſhall all your Subjects in theſe three Kingdoms be, that by you are redeemed from thraldom, *and brought again from the Depths of the Sea of miſery*, Pſal. 68. 22. that *were ſold for nought to the Man of ſin, to be deſtroyed, to be ſlain, and to periſh*, as Queen *Eſther* ſpeaks to *King Ahaſuerus*, in a like caſe, concerning *Hamnus*'s Plot, *Eſth.* 7. 4.

Sir, You were called many years ago, by God himſelf, into one Body, conjugal with your Royal Conſort (that is all glorious within and without) and now by the ſame God, to the ornamical, and Political, to lead theſe three Nations; as alſo to lead the Military Body of the Confederates of

many Nations, as Captain-general of the Lords Hosts, like another *Moses*, that *led the Children of* Israel *out of the Land of* Egypt, *out of the House of* Bondage; or another *Cyras, that enlarged God's People out of the Babilonish Captivity*, as it is no small Honour to be God's King upon so high and honourable Account, as none of your Royal Predecessors were ever called unto, so it asks no small Duty, Reverence, and Thankfulness at your hands to himwards.

Sir,

Thus it is, you Princes, as well as other Folks be accomptable to God; as arise your Receipts to a higher proportion, so must your Allowances and Payments be greater or less. You will find in a greater Arrearage, when it comes to a reckoning, where much is bestowed, much is called for again.

Consider, if your self advance any Man above others, upon equal, and perhaps less desert; if you do not think you ought more to repose in the Faithfulness and Loyalty of such a one, be ye well sure God looks for the like at your Hand: It behoves you therefore to be mindful of his Honour, which I dare

be

be bold, is the greateſt that you have, that you are God's King, as eminently as he; of whom the Lord ſaid, *yet have I ſet my King,* (or as it is in the *Hebr.*) *anoynted my King, upon* Sion, *the hill of my holineſs,* Pſal. 2. 6. that ſo in the Regiment of his People, your Subjects; and of your ſelf, you may demean your ſelf as God's King.

There is no need, that I deſcend to particulars, in general. I ſay, that God's King may not behave himſelf, as the remnant of Kings do; that are either *Paganiſh*, or *Popiſh*, that rule only for their own Pleaſures, and Appetites, without regard of Juſtice, Peace, or Honeſty, that preſume to make Religions of their own, to appoint a God; or any thing, as a ſervice of God, which he hath not commanded, which is to tye God to their baubles, as *Jeroboam to the Golden Calves at* Dan *and* Bethel, 1 Kin. 12. *and* Nebuchadnezzar *to the Golden Image in the Plain of* Dura, *Dan.* 3. to appoint a ſervice in the Latin, whom the People underſtand not, contrary to the rule of *Edification* ſet down; 1 *Cor.* 14. 26. When Men preſume to bind Conſciences to their Knees, under pain of ſin, and forbid

ſo reaſon of their biddings, under ſevere Penalties; this is a tyranny againſt God. True it is, that Penal Laws may be made to bind, in many reſpects: But let Men beware, leſt they exact with greater ſeverity, obedience to their own Precepts, than God's; there is but one Law-giver, that can ſave and deſtroy, ſaith *James* 4. 12. when they forbid what God commands, and commands what God forbids; its Tyranny, as did *Antiochus*, and other *Heathen* Emperors forbid to Circumciſe, to read the Law, *and commanded to offer to Idols, and to eat Swines Fleſh, and all under pain of preſent Death*, 2 Macc. 7.

Rulers muſt know their places, have moderate, and juſt, and Godly Government, not uſurp on God's Right, on their Subjects Conſcience; and tho' Faith be the Gift of God, and cannot be taught, nor forced, nor Conſcience be compelled to aſſent, yet Men may be obliged to the outward hearing of Gods Word, and Factious Fire-brands repreſſed, and quenched. *Sozomen* tells us, That *Athanaſius*, the Patriarch of *Alexandria*, was upon a time walking in the Streets in that City, and that a Raven did flee towards him, croaking,

croaking; which the *Heathen* that ſtood near, obſerving, began to deride him, and reproach him, as if he had been a *Præſtigiator*, or *Conjurer*; and ſo making towards him, asked in deriſion, what the *Raven* ſaid to him: He modeſtly ſmiling, anſwered in Latin, *Eras*; for he dictates unto you, *That to morrow will be a moſt bitter day: for to morrow you ſhall receive the Emperor's Edict, that you ſhall celebrate no more your Heatheniſh Solemnities*: And accaccordingly it came to paſs; for the next day the Magiſtrates received orders from the *Roman* Emperor, that their Heathen Gods ſhould be no more worſhipped, but deſtroyed utterly, with all their Idolatry and Superſtition, in which they were bred: Which being abdicated, they immediately embraced the Goſpel. *Bleſſed is the people that know this joyful ſound*, Pſal. 89. 15. And thanks be to Jeſus Chriſt, in many things already, you have ſhewed your ſelf God's King, in coming out to help the Lord againſt the mighty, *Jer.* 9. 3. *in being valient for his truth*, at home and abroad, in ſcattering the Proud in the Imaginati-on of their Hearts, and bring the

Wheel upon them, in taking down the Partition Wall of Separation, that your Subjects might not deſtroy one another for faſhions ſake; you have put your Life into your Land, to fight the Lords Battles, that teacheth *your hands to war, and your fingers to fight*, Pſal. 144. 1. and have wrought with God this great Salvation in our *Iſrael*, as all *Iſrael* ſaid of *Jonathan*, that overthrew the vaſteſt Army that ever the *Philiſtines* had, conſiſting of *thirty thouſand Chariots, ſix thouſand Horſes, and people like the ſand, which is on the Sea ſhoar, for Multitude*, 1 Sam. 13. 5. In his name, that giveth Salvation unto Kings, and that hath delivered your Royal Perſon from the Sword; like another *David*, or *Jehoſhaphet*, you marcht out againſt the Enemies of God and Man (or elſe he hath none in this World) and he, in whom ye truſted, hath made you more than Conqueror, in pacifying *Scotland*, ſubduing *Ireland*, and preſerving the Peace, and ſafety of *England*; and in checking the Pride and Inſolency of your ſworn Enemies beyond Sea, and ſetting a bound to it, that it cannot paſs; *and though the Waves thereof toſs*

them-

themſelves, yet they cannot prevail, tho' they roar, yet can they not paſs over it, Jer. 5. 22. as the *Prophet* ſpeaks of God's bounding the Sea, when he ſaid, *Hitherto ſhalt thou come, and no further, and here ſhall thy proud waves ſtay themſelves,* Job. 38. 11. Your Majeſties Soul is *bound up in the bundle of Life with the Lord your God* (in all your hazardous, high, and honourable undertakings) *and the ſouls of your Enemies, them ſhall he fling out as out of the middle of a ſling,* as vertuous *Abigail* ſpeaks to King *David,* 1 Sam. 25. 29. *For as an Angel of God, ſo is my Lord the King, to diſcern good and bad, therefore the Lord thy God will be with thee,* ſaith the wiſe Woman of *Tekoah* to the King. 2 *Sam.* 14. 17.

Therefore ſaith he to the God of this Life, *Draw me not away with the wicked, and with the workers of Iniquity, which ſpeak peace to their Neighbours, but miſchief is in their hearts: For they ſpeak not peace, but deviſe deceitful matters againſt them that are quiet in the Land,* Pſal. 28: 3. and 35. 20.

If the Peace of God rule in your Royal Heart, *becauſe he hath ſet his love upon me, therefore will I deliver him, I*

will ſet him on high, becauſe he hath known my name, (ſaith God to *David*) *He ſhall call upon me, and I will anſwer him, I will be with him in trouble, I will deliver him, and honour him, with long life will I ſatisfie him, and ſhew my ſalvation.* Pſal. 91. 14, 15, 16. (no richer Promiſes in all the Book of God, than thoſe that are made to God's King) and again, *I will make thy officers peace, and thine exactors righteouſneſs, violence ſhall be no more heard in thy Land, waſting nor deſtruction within thy borders; Thy people ſhall be all righteous,* (ſaith the *Prophet*) Iſa. 60. 17, 18, 21.

And the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance for ever, and my people ſhall dwell in peaceable habitations, and in ſure dwellings, and in quiet reſting places, Iſa. 32. 17, 18. Again, *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee;* Iſa. 26. 4. *For the King truſteth in the Lord, and through the mercy of God he ſhall not be moved,* ſaith King *David,* Pſal. 21. 7. and therefore he proteſts thus, *For my brethren and compæanions ſakes, I will now ſay, Peace be within thee,* Pſal. 122. 8. But who were theſe

Men

Men whom the King honoured thus, to account his Royal Brethren, and worthy Companions? Not such as *the sons of Zeruiah*, that were his Cousins, and *were too hard for him*, 2 Sam. 3. 39. that were bloody Men, and Murderers of Princes, nor such as *Haman*, the *Agagite*, Companion to King *Ahasuerus*, that *plotted and contrived the murder of all Gods people in one day*, Esth. 3. 8, 9. nor such as *Doeg*, the *Edomite*, that at *Saul*'s Command, butchered *the Priests of the Lord, even four score and five persons that did wear a Linnen Ephod.* 1 Sam. 22. 18. *in his eyes all such vile persons were contemned*, Psal. 15. 4. as *David* professeth, *he would know no such wicked persons, they should not tarry in his sight*, Psal. 101. 4. 7. But he tells us, *I am companion to all them that fear thee, to them that keep thy precepts*, Psal. 119. 63, 65. *to the Saints that are in the earth, and to the excellent, in whom is all my delight*, Psal. 16. 3. why so? Because the Law of God is in his Heart; what Law? The Law of Peace. *Great peace have they that love thy Law, and nothing shall offend them*, Psal. 119. 165. Then there shall be no breaking in (by foreign Invasion) nor going out (by domestick

Insurre-

Inſurrection) no complaining in our Streets: *Happy is that people, that is in ſuch a caſe* (the *Pſalmiſt* corrects himſelf) *yea, happy is that people whoſe God is the Lord*, Pſal. 144. 15. *whoſe peace rules in their hearts.*

My ſecond Addreſs ſhall be in all due Reverence and Humility, to the Right Honourable the High Court of Parliament, conſiſting of Lords and Commons.

I will with *Jeremiah* the Prophet, *get me unto the great Men, and ſpeak unto them* (I hope with better acceptance and Succeſs than he did) *for they have known the way of the Lord, and the judgment of their God*, Jer. 5. 5. are better acquainted with it, having had better breeding, and means of inſtruction, than others of meaner Eſtate: *Let the Peace of God rule in your Hearts, unto which ye are all called in one Body politick: That ye all ſpeak the ſame thing, that there be no diviſions among you, but that you be perfectly joyned together in the ſame mind, and in the ſame judgment*, as the *Apoſtle* charges the *Corinthians* by the name of Jeſus Chriſt, 1 Cor. 1. 10. *That there be in none of*

you

you an evil heart of unbelief, in departing from the living God: Or *amongſt you a profane perſon, as* Eſau, *to ſell his birthright for a* Meſs of Popery, *as he did for a meſs of Pottage*, as the *Apoſtle* ſpeaks, *Heb.* 3. 12. and *ch.* 12. 16.

You are the moſt ſolemn Repreſentative of our Church and State; our Law-makers, and living Laws, are the moſt honourable Aſſembly of Chriſtians under Heaven at this day, an Aſſembly of Philoſophers and Divines; yea, *of Kings and Prieſts, unto God the Father, and his Chriſt*, Rev. 1. 6. You are our firſt born, that have a double portion of Honour put upon you above your Brethren, to be our Rulers and Law-givers, to uſe the *Apoſtle*'s words, *You are a choſen Generation, a royal prieſt-hood, a holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, that hath called you out of darkneſs unto his marvellous light*, 1 Pet. 2. 9. As thoſe that ſate there before you above an Hundred and Twenty Years ago, were like ſo many *Zorobabels* (that led the people of God, from *Caldean* to *Babylon*) that laid the foundation of our Reformation upon Chriſt, *another foundation no man can lay*, 1 *Cor.* 3. 11.

faith

(ſaith the *Apoſtle*) and his truth, and ſounded by the Trumpet of the Goſpel, a fair retreat, from *Romiſh Popiſh Babylon*; *the mother of Harlots, and abominations of the earth*, Rev. 17. 5. *the miſtreſs of Witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts*, Nah. 3. 4. (as the *Prophet* ſpeaks) ſo God hath called you together; that your Hands may finiſh it, that ye may *bring forth the head-ſtone thereof with ſhouting*, crying, *Grace, grace unto it*, as the Angel ſpeaks, *Zach.* 4. 7. *That ſhe that is your Enemy may ſee it, and ſhame may cover her*, Mic. 7. 10. *That ſhe may be removed that nothing of her be left amo[ng] of her Idolatry and Superſtition. your ſelves in array againſt* Fren[ch] a-bylon, *round about all ye that tred the bow, ſhoot at her, ſpare no Arrows, for ſhe hath ſinned againſt the Lord*, ſaith the Prophet, *Jer.* 50. 14.

Some rubbiſh that eſcaped our firſt Reformers, was left in the fall of ſo ancient and great a Building, which remains yet untaken away, but incumbers the Ground; which in the Prayers that we are commanded to uſe in our Monthly Faſts, run thus; namely,

ly, in the Prayer for the *High Court of Parliament.*

" That all things may be ſo order-
" ed, and ſettled by their endeavours,
" upon the beſt and ſureſt foundati-
" ons, that Peace and Happineſs,
" Truth and Juſtice, Religion and Pie-
" ty may be eſtabliſhed among us
" from all Generations: Now ano-
ther Foundation of Peace and Happi-
neſs can no Man lay, than Chriſt and
his Word. We need not ſend to *Rome*,
nor any where elſe, for any thing that
concerns Religion; *The word is nigh
thee, even in thy mouth, and in thy heart*,
ſaith the *Apoſtle*, *Rom.* 10. 8. and we
are built upon the foundation of the
Apoſtles, and *Prophets*, *Jeſus Chriſt him-
ſelf being the chief corner ſtone*, Eph. 2. 20.

In the Prayer for the reformed Churches, " Purge all thy Churches
" from their Dreggs, and make them
" meet for a glorious Deliverance, that
" all the World may ſee, that Sal-
" vation belongs to our God.

In the laſt Prayer: " Give us Grace
" Lord, ſeriouſly to lay to heart the
" great

" great dangers we are in, by our
" unhappy Diviſions, take away all
" hatred and prejudice, and whatſo-
" ever may hinder us, from Godly
" Union and Concord; that as theſe
" is but one Body, and one Spirit,
" and one Hope of our Calling, one
" Lord, one Faith, one Baptiſm, one
" God, and Father of us all, ſo we may
" henceforth be all of one Heart, and
" of one Soul, united in one Ho-
" ly Body of Truth and Peace, of
" Faith and Charity, and may with
" one Mind and one Mouth glorifie
" thee, O God, through Jeſus Chriſt
" our Lord, *Amen.*

The like Expreſſions are in the Prayer for the whole State of Chriſt's Church Militant here on Earth.

Let us deal plainly with God and our own Conſciences, and thoſe to whom theſe Prayers are recommended; unleſs we think to pleaſe God, and Men, with a few fair words of Devotion, when our Heart is far from him, and the performance of theſe things we pray for, as the *Eaſt* is from the *Weſt*; *Be not deceived* (ſaith the *Apoſtle*) *God will not be mocked,*

Gal.

Gal. 6. 6. however, we may deceive Men with *words ſmoother than butter, but war is in the heart, with words ſofter than oyl, yet are they drawn ſwords*, Pſal. 55. 21. Is not this a caſting of God's words behind us, and taking his name in vain? That lays us open to that ſurprizing expreſſion of our Lord, *ex ore tuo eſt*, have ye not reaſon to fear the Lords Cenſure of the Elders of *Iſrael*, that came and ſate before *Ezekiel* in *Babylon*, concerning whom, the word of the Lord came unto him, ſaying, *Son of man, theſe men have ſet up their Idols in their hearts, and put the ſtumbling block of their iniquity before their face; ſhould I be enquired of at all by them?* Exek. 14. 3. And that of the Prophet *Jeremiah, that from the Prophets of* Jeruſalem, *hypocriſie is gone out into all the land*, Jer. 23. 15. If we build continually by our practice, that which wont ſeem to deſtroy ſo ſolemnly by our Prayer, what do we make of our ſelves in the Eyes of the World, but Tranſgreſſors? *Gal.* 2. 18. *Children, in whom is no faith*, Deut. 32. 20.

What then are theſe Dreggs we deſire God to deliver us from? Are they not the remainder of our natural Corruption,

ruption, and the ſin which doth ſo eaſily beſet us within, and of *Popery* without, that have been a ſnare to us, and removed our Souls far from *Peace*, that we may be delivered from them, as well as other reformed Churches.

Again, What are theſe great dangers that we are in by our unhappy Diviſion; for the laying of which ſeriouſly to Heart, we beg God's Grace? Are they about matters of no value, that in the ballance of the Sanctuary have *Tekel* written on them, as being altogether higher than Vanity? Are we like the Man lying in a ditch, praying, *Lord have mercy upon me*, and yet will not ſtir Hand nor Foot to help himſelf out. If we will not prevent theſe dangers, when we know what the late attempt to remove the occaſion of them coſt theſe Nations, that were ſore afflicted, and ſorely toſſed with the tempeſt of a long bloody War, and not fully comforted to this day.

Again, "Take away all Hatred and "Prejudice, and whatſoever elſe may "hinder us from Godly Union and "Concord.

And

And we will part with nothing by our good Will, that may pleaſe many good people, and can never tend to the real damage of any, but add more fuel ſtill to the old hatred and prejudice, until that be taken out of the way, by which the offence cometh, *that may kindle a fire that will never be quenched, and feed a worm that ſhall never die*, Mar. 9. 46. from which Judgment the Lord deliver us.

Laſtly, " All the terms of Union " of Peace, and Love, in Heaven and " Earth, are muſtred up together, " one Lord, one Faith; one Baptiſm, " one God, *&c.* many Vanities; that " we may with one Mouth, and one " Mind, glorifie God, *&c.*

Here a Man would think, (*If there be any conſolation in Chriſt, if any comfort in love, if any fellowſhip of the Spirit, if any bowels or mercies, if any truth in men,*) *Phil.* 2. 1. that we are reſolved now to fill the Evangelical Prophecy of *Zephany*, to *ſerve the Lord with a pure lip, and with one ſhoulder*, Zeph. 3. 9. with Uniformity of Doctrine, Worſhip, and Diſcipline, *that there may be one Lord, and his*

his name one, according to that of the *Prophet*, Zach. 14. 9.

Lord, put this heart in thoſe that have commanded us to put up thoſe ſweet words to God, in truth and ſimplicity of Heart, Amen. That we may not be ſaid *to have a form of godlineſs*, 2 Tim. 3. 5. is an outward delineation of piety, of peace and unity, denying the power and practiſe of it, (as the *Apoſtle* ſpeaks) or as *Jeremiah*, *They have healed the hurt of the Daughter of the my people ſlighted, ſaying, peace, peace, when there was no peace*, Jer. 6. 14. and thoſe that are required to make their Addreſſes to God in theſe words, ſay, *Haſt thou utterly rejected* Judah? *hath thy ſoul loathed* Zion? *why haſt thou ſmitten us, and there is no healing for us? we looked for peace, and there is no good, and for a time of healing, and behold trouble.* Jer. 14. 19. Then ſaid I, *ah Lord God, ſurely thou haſt greatly deceivid this people, and* Jeruſalem, *ſaying, ye ſhall have peace, whereas the ſword reacheth unto the ſoul.*

Now, moſt noble *Lords and Commons*, Since God hath endued many of you with excellent parts of learning of all ſorts, and Wiſdom, both Theorical and

and Practical, above all the *Sanedrims* Synods, and *Anti*-Synods, ſince that of *Nice*, in which a plain Countryman, in demonſtration of the Spirit and Power, convinced the *Heatheniſh* Phyloſophers, more than all the three Hundred and Eighteen Fathers that were there; I hope you will in the fear of God, aſſert the everlaſting Goſpel in the purity and ſimplicity of it, and all the approved Teachers of it, in allowing them a juſt Maintainance for their Supportation, *that they may be encouraged in the Law of the Lord*, 2 Chr. 31. 4. (as *Hezekiah* is recorded to have done in his Reign) according to that of the *Apoſtle*, *Let him that is taught in the word, communicate to him that teacheth in all good things*, which I take to be the Patent of the Miniſters of the Goſpel. The gleanings of your Grapes are better than the Vintage of ſome Countrys, where there is a competent Proviſion for their Miniſters, many able Men of yours have ſmall allowance, even for the meaneſt Imployments, all Tyth being lock'd up in the Hands of Impropriators in many places, and nothing left of the ſpoil, but the old allowance; The *Nethimims*

thimims that were of two ſorts, the *Gibeonites*, and the *Levites*, that were imployed to be Hewers of Wood, and Drawers of Water for the Alter of God, t had a far more plentiful proviſion for themſelves and their Families, than many of your moſt painful Miniſters have at this day, that *labour in the Word and Doctrine*, as the *Apoſtle* ſpeaks, 1 Tim. 5. 17. *Prove me now herewith, ſaith the Lord of hoſts; if I will not open you the windows of Heaven, and pour out a bleſſing: that there ſhall not be room enough to receive it*; Mal. 3. 10. *That he may cauſe the bleſſing to reſt in thine Houſe*, ſaith the Prophet *Ezekiel*, *ch.* 44. *v.* 30.

More over moſt noble *Patriots*, that are called to ſit on Thrones of Judgment (for ſuch a time as this) where many of your Pregenitors, Parents, Kinſmen, dear Friends, fellow-Subjects, and Country-men, did ſit above Fifty years ago, that were able Men, fearing God, and honouring the King, that were zealous for God, and valiant for his truth, *as ye are all this day*, Act. 22. 3. that reſiſted all inevitations on Church and State, *even unto Blood*, Heb 12. 4. in themſelves, and others,

others, to prevent the ſetting up *the image of Jealouſie, that provokes to Jealouſie*, Ezek. 8. 3. which was like to bring the *calamities of* Eſau *upon them*, Jer. 49. 8. *and their poſterity after them, that they might not be called the border of iniquity, the people, againſt whom the Lord hath Indignation for ever*, as the *Prophet* ſpeaks, *Let not all the trouble ſeem little to you, that hath come upon us, our Kings, on our Princes, on our Prieſts, and on our Fathers, and on all the people*, Neh. 9. 32. ſince the time of King *Charles* the I. *whoſe ſhield* (in that combuſtion) *was vilely caſt away*, 2 Sam. 1. 21, as if he had not been anointed with Oyl, as *David* laments the violent Death of *Saul*, leſt theſe things ſhould be revived, and advanced with a high Land, that cauſed ſuch alienation of affection, and bitter deſtruction of many Perſons and Families, in theſe three Kingdoms.

You have, like the Nobles of *Iſrael*, given their evidence to the contrary; Thas when *Popery* was iſſuing upon us like a mighty Stream, Root, and Branch, in all the parts and Pendicts of it; *Then they had ſwallowed us up quick, when their wrath was kindled againſt us*:

us: *Then the waters* (of Mara, of bitterneſs) *had overwhelmed us, the ſtream* (of Idolatry and Superſtition) *had gone over our Soul*, Pſal. 124. 3, 4. Then like ſo many *Moſes*'s you ſtood in the breach to reſiſt *Satan*, and all Iniquity, and to turn away God's wrath from his People, occaſioned by the *golden Calf*; or as ſo many reſolute, and ſelf-denying *Levites*, of whom it is written, That he ſaid to his Father, and to his Mother, *I have not ſeen them*; neither did he acknowledge his Brethren, nor knew his own Children, when a Proclamation was made by *Moſes*, through all the Camp of *Iſrael*, *Who is on the Lords ſide? let him come unto me*, Exod. 32. 26. In all theſe things, you have approved your ſelves, the faithful and true Servants of God: Be it ſpoken to the glory of God, and recorded among your Archives for your honour, and of your poſterity for ever; that you did really thus, with all your high, and low Court-Relations.

Ye have ſeen alſo that Prophecy of *Iſaiah*, actually fulfilled in the Royal Perſon of our King, *when the enemy ſhall come in like a flood, the Spirit*

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of the Lord ſhall lift up a Standard againſt him, Iſa. 59. 19. put him to flight; by whom? But by our King *William*, whom God hath made to be his Standard-bearer, againſt the Man of Sin, and Son of Perdition, in Honour and Obedience to him, that is ſtyled, *The ſtandard-bearer among ten thouſand*, Cant. 5. *v.* 10.

Bleſſed be the Lord God of *Iſrael*, that hath in love to us all, ſet his own King over us, to aſſiſt you in all things that may do moſt good: *In whatſoever things are true, in whatſoever things are honeſt, in whatſoever things are lovely, in whatſoever things are of good report, if there be any vertue, if there be any praiſe, that ye may think on theſe things. with him*, as the *Apoſtle* exhorts, *Phil.* 4. *v.* 8.

What God ſaid to *David*, *Pſal.* 2. *This is my King*; generally he ſaith it of all that be like to *David*, for he is the ſame.

The King, whoſe Heart is upright with God, as was *David*'s, (the temper whereof you may ſee, *Pſal.* 101. and *Pſal.* 131. as touching the Adminiſtration of the Common-wealth, and

his own Perſon and Family; but more excellently, as in his duty to God in the whole 119th. *Pſalm.*) Such a King is God's King himſelf, ſuch may aſſure themſelves of ſafety and protection from the treachery and power of their Adveſaries, as *Pſalm* 144. 10. *It is he that giveth ſalvation unto ſuch Kings, that delivered* David *his ſervant from the hurtful hurt of* Saul, *and all his enemies,* as the title of the 18th. *Pſalm* bears.

And without flattery, be it ſpoken, if God have any ſuch King in the World, it is our King, as he hath well declared, even by that very Argument of Protection, from ſuch villainous Practices, as were contrived againſt him, and ſuch eminent dangers, that he expoſed himſelf unto, both by Sea and Land, to them, that can, or will mark no other reaſon.

Certainly, if *Sion*, if *Jeruſalem*, if *Iſrael* were beholding to the Lord for giving them the honour above all other Nations, to be ruled by this King; we are in the ſame debt, to whom the beſt King in this World hath been given by him, and then given, when we feared the worſt of all extremities, that we could imagine;

gine; when there ſeemed to be but a ſtep between us and ruin, which I write not, to puff us up with Pride, nor Himſelf, whoſe, not the leaſt Praiſe is, that he delights not in the hearing of his own Praiſe, but to make us thankful, and to ſtir us up to pray heartily to God for him; that he would keep his Mind in him for evermore, and confirm his love to him for ever: *Bleſs, Lord, his ſubſtance, and accept the work of his Hands* (for thy Church and People) *ſmite through the Loyns of thoſe that riſe up againſt him, and of them that hate him, that they riſe no more*, which is *Moſes*'s Prayer for *Levi*, *Deut.* 33. 11. See *David*'s Prayer, 1 *Chron.* 29. 18. *O Lord God of* Abraham, Iſaac, *and* Iſrael *our Fathers; keep this for ever in the Imagination of the Thoughts of the Heart of thy People, and prepare their Heart unto thee*, that at length our Eyes may behold that joyful ſight: *That Mercy and Truth are met together, that Righteouſneſs and Peace have kiſſed each other*, Pſal. 85. 10. (as the *Pſalmiſt* ſpeaks) and the full Accompliſhment of that Evangelical Promiſe, *Violence ſhall be no more heard in thy Land, Waſting nor Deſtruction within*

thy Borders, that Men may call our Walls Salvation, and our Gates Praiſe, Iſa. 60. 18. that when he reſts from his Labours, his Works may follow him.

My next Addreſs is to you, my Reverend Brethren of the Miniſtry of the New Teſtament, *to you in a ſpecial manner is the Word of his Salvation ſent,* Acts 13. 26. (as the *Apoſtle* ſpeaks to the Church of *Corinth*) being by nature as hateful to God, *and hating one another,* Tit. 3. 3. as thoſe that are embodied with you. *Let the Peace of God rule in your Hearts, into which ye are called* (not only in one Body Myſtical, as all Chriſtians are, but alſo) into one Body Eccleſiaſtical, and be ye thankful, *that ye be all of one Mind,* 1 Cor. 1. 10. We are Embaſſadors for Chriſt, the Prince of *Peace,* the King of *Peace,* upon whom, *the Chaſtiſement of our Peace was laid,* Iſa. 53. 5. *That came and preached Peace to you that were afar off, and to them that were near,* ſaith the *Apoſtle,* Eph. 2. 17. and hath left us a Legacy of *Peace, and hath committed unto us the Miniſtry of Reconciliation,* 2 Cor. 5. 19. *the Goſpel of Peace,* Rom. 10. 15. O that it might be ſaid of us under the New Teſtament, as he ſpeaks

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of *Levi* in the Old; *He walked with me in Peace and Equity, and did turn many from Iniquity*, Mal. 2. 6.

Let us be diligent in our Maſter's work, like *faithful and wiſe Stewards, whom our Lord hath made Rulers over his Houſhold, to give them their portion of meat in their due ſeaſon: Bleſſed are thoſe Servants, whom our Lord when he cometh ſhall find ſo doing; of a Truth I ſay unto you, that he will make them Rulers of all that he hath*, Luk. 12. 42, 43, 44. *That we may recover poor Sinners out of the Snare of the Devil, who are taken Captives by him at his Will*, 2 Tim. 2. 25. That *when the chief Shepherd ſhall appear, we may be found of him in Peace, without ſpot, and blameleſs, and receive a Crown of Glory, that fadeth not away*, 1 Pet. 5. 4. 2 Pet. 3. 14. That being Teachers, ſent of God, to teach the way of God in Truth, may *ſhine as the brightneſs of the Firmament, and by turning many to Righteouſneſs, as the Stars for ever and ever*, as the Prophet *Daniel* ſpeaks, *Dan.* 12. 3.

Now, ſince God by this Text, as by the tenor of the whole Book of God, calls us to *Peace*, how many of our Profeſſion are counted the greateſt

Enemies to it in the whole Kingdom? as being neither Peace-makers, nor Peace-keepers with our Neighbours; but by Auſterity and Severity, exacting our dues to the utmoſt Farthing, with ſuch rigour, *as the Sons of* Eli, *did uſe, that were Sons of* Belial, *and knew not the Lord,* 1 Sam. 2. 12. contrary to that Spirit of the Goſpel, which Chriſt's own Diſciples were ignorant of, *when they would have conſumed the* Samaritans *with Fire from Heaven, as* Elijah *did the Guards of* Ahaziah, *Luk. 9.* 55. and putting their Pariſhioners into the Court often, for very ſmall matters, as if they ſought not them, but theirs, ſo contrary to the *Apoſtle,* as if Deſtruction and Miſery were in their ways, *and the way of Peace they had not known,* as the *Apoſtle* ſpeaks of the *Gentiles,* Rom. 3. 17. Hence it is in the firſt place, that Men proſper not under the means of Grace; as thinking it impoſſible, *that the ſame Fountain ſhould at the ſame place, or ſpring-head, ſend forth ſweet Water, and bitter,* as St. *James* ſpeaks, *Jam.* 3. 11.

And that Men abhor the Offerings of the Lord, as if *all ſought their own, and not the things which are Jeſus Chriſts,* *Phil.*

Phil. 2. 21. which the *Iſraelites* are recorded to have done of old for the vileneſs of their *Prieſts*, that with Force and Cruelty ruled over them; and many depart from them, with Indignation, to more peaceable Aſſemblies of Chriſtians, without any purpoſe to return, becauſe *their Shepherds have cauſed them to go aſtray*, as the Prophet *Jeremiah* ſpeaks, *ch.* 50. 6.

And ſince our Liturgy that we read daily, is ſo full of good Prayers, Collects, and Requeſts for *Peace*, that God who is the Author of *Peace*, and lover of Concord, would give to all Nations Unity, *Peace*, and Concord: Let this Charity begin at home, *and let us, with our Apoſtle, follow after the things that make* (moſt) *for Peace, and the things wherewith we may edifie one another*, Rom. 14. 17, 19. and ye ſhall *be named the Prieſts of the Lord, Men ſhall call you the Miniſters of our God, ye ſhall eat the Riches of the* Gentiles, *and in their Glory ſhall ye boaſt your ſelves*, as the Evangelical *Prophet* ſpeaks, Iſa. 61. 6. leſt *the Lord divide us in* Jacob, *and ſcatter us in* Iſrael, *as he did* Simeon *and* Levi, *that were Brethren in Evil*, (but not in any good) to their perpe-

tual infamy; remembring always, that he that ſoweth Diſcord among Brethren, *is one of the ſeven things that are an Abomination to the Lord*, as *Solomon* ſpeaks, *Prov.* 6. 16.

Again, our Brethren, that profeſs the ſame Faith of Chriſt crucified with us, yet diſſent from us in ſome Externals, and Circumſtances about Religion; lay to our charge, that we hang all our Religion, and Miniſtration, upon certain ſtinted Forms, and Canonical Offices, upon Perſons and Places, Times, Canonical Hours, Veſtures, Poſtures and Geſtures, *&c.* and that under the Fig-leaves of Formality in the worſhip of God, we cover all Iniquity, as the Church of *Rome* doth, whoſe whole Religion is nothing elſe, but a Congeries of ſuch inſipid ſtuff. And that of late, we were ready, upon the advance of *Popery*, to turn *Papiſts*, rather than part with our Livings, perceiving ſome to be turned aſide already after *Satan*, like fallen Stars, and *others with* Demas, *to forſake us, and embrace this preſent* (Popiſh) *World*, 2 Tim. 4. 10. and a great many in Church and State, ready to ſwim with the overflow-

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ing Tide of *Anti-christ*; the *Apoſtle* tells *Timothy*, *That he knew that all they that are in* Aſia, *had turned away from him*, 2 Tim. 1. 15. and ſpeaking of the *Apoſtacy* of the latter days, he ſaith, *They ſhall turn away their Ears from the Truth, and ſhall be turned unto* (Popiſh) *Fables*, 2 Tim. 4. 4. *God be merciful unto us.*

I dare not truſt my own Heart, when I think of *Peter*; but I hope there would be found, even among us, that enviouſly are ſtyled *Conformiſts* (*tho' our Works are not found perfect before God*, Apoc. 3. 2.) as many, and more, that would have laid down their Lives for the Word of God, and Teſtimony of Jeſus, as laid down their Livings, to avoid Men's Traditions and Commandments; that they might not mingle with the Fountain of *Iſrael*, to defile the Waters of the *Sanctuary*. Such Imputations as theſe muſt needs cauſe *the Ambaſſador of Peace to weep bitterly*, as the *Prophet* ſpeaks, *Iſa.* 33. 7. But we expect better things of them, and accompanying Salvation (that thus cenſures us) though they differ from us in the outward mode of Religion, which is various in all Countries, and

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ill of us, *our Mothers Children being angry with us*, Cant. 1. 6. *They ſit and talk againſt their Brethren, and ſlander their own Mothers Sons*, Pſal. 50. 20. *we know that we are paſſed from Death to Life, becauſe we love the Brethren*, ſaith St. *John*, 1 Joh. 3. 14. *and with Chriſt's Brethren, we hope to go to their Father, and our Father, to their God, and our God*, Joh. 20. 17. *with as ſincere Affection, and Brotherly Love*, Gen. 33. 16. as *Joſeph* ſhewed, that was ſeparated from his Brethren for a while, *that he might enjoy them for ever*, Philem. 15.

But beſides all this, they have ſomewhat elſe againſt many of us; *that if throughly weighed, and laid in the ballance of the Sanctuary, would be heavier than the Sand of the Sea*, as *Job*'s Pathetick Phraſe is, *Job* 6. 2, 3. That *we leave our Flocks, and ſtarve them, being called by God and Man to the Miniſtry of the Goſpel, to no other end and purpoſe, but to feed them, to feed the Church of God, which he hath purchaſed with his own Blood*, ſaith the *Apoſtle*, Act. 20. 28. to the Elders of the Church of *Epheſus*, in his laſt Viſitation at *Miletus*. And whereas it appears by the firſt verſe of the ſecond Chapter of this

this Epiſtle, that the *Apoſtle* had never been among theſe of *Coloſſæ*; *that they had not ſeen his Face in the Fleſh*, Col. 2. 1.

It is to be marked how careful *Paul* was; that being now in Priſon at *Rome*, under the Bloody Tyrant *Nero*, when he might well have been excuſed from writing to other Churches, which himſelf had planted, yet takes no liberty to himſelf of eaſe, but writes, even to theſe that he had never ſeen, and *had not ſeen his Face in the Fleſh*; that if he could not, by reaſon of his Enduranee, ſpeak to them, yet his Letter might inſtruct them, and confirm them in them in the truth of God; and what puniſhment ſhall they be worthy of, who being tied to ſpecial Charges, have no regard to any thing, ſaving to the receiving of their Profits? As for the inſtruction of their Flocks; they think it enough to allow one *Ten Pounds* a Year, the Tenth part perhaps of the whole Living, to read them Prayers; and if they once or twice in a year ſhall come to them, and give them a Sermon, they think they have diſcharged their full Duty with advantage. I wonder how ſuch ſhould not bluſh, to hear of the *Apoſtle*'s dili-

diligence, who is thus careful, even in his Priſon-houſe, and ſo far off, for thoſe he never ſaw: When they are thus careleſs for thoſe, whom by all Laws of God and Men, if not for Conſcience, yet for their Friends ſake, they ought to regard, and not task them out to Journey-men and Hirelings, *but the Unjuſt knoweth no ſhame*, ſaith the Prophet *Zephaniah*, Zeph. 3 5. *and their own Shepherds pity them not*, ſaith the Prophet *Zachariah*, Zach. 11. 5. And to uſe the Phraſe of St. *James* in another Caſe, *My Brethren, theſe things ought not ſo to be*, Jam. 3. 10. and that of *Job* alſo in another Caſe, *This is an heinous crime, yea, it is an Iniquity to be puniſhed by the Judges*, Job 31. 11. and therefore it cries aloud to *King* and *Parliament* for Reformation as much, if not more, than any common Nuſance whatſoever; yea, to God alſo (that ſees not as Man ſees) *for Wrath and Indignation*, that by a juſt reſentment of this common Error, practiced continually by a high Hand, *His wrath may turn away from us*, 2 Chron. 29. 10. as King *Hezekiah* ſpeaks to his Miniſters: *My Sons, be not negligent, be not now deceived,*

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for the Lord hath choſen you to ſtand before him, to ſerve him, and that you ſhould miniſter unto him, and offer burnt Incenſe, and Sacrifice: That of *Ezekiel* is very terrible; *ye eat the Fat, and cloath you with the Wool; ye kill them that are fed, but ye feed not the Flock,* Ezek.34.3. The *Prophet* goes on to the 11th. *verſe,* with ſevere Comminations, that concern the Shepherds under the Goſpel (that are ſuch) as well as under the Law, for their Unfaithfulneſs to ſo great a truſt; being the greateſt under Heaven, even no leſs, than the Souls of Men, *redeemed with the precious Blood of Chriſt,* as St. *Peter* ſpeaks, 1 *Pet.* 1.19.

My Ground of this Application is, a Rule and Maxim of Philoſophy, and right Reaſon. *Agente eodem modo exiſtente, & eadem materiâ idem effectum.* God changeth not, *Mal.*3. Now as God is the ſame, and Sin the ſame, ſo we muſt expect the like effects from the like cauſes; the Principals of Sciences are external, and the Rules of guiding Souls to Bleſſedneſs, moſt immutable of all the reſt: As God dealt with *Iſrael,* his peculiar People, ſo will he deal with us, if we be like them in their Sins; we muſt thank his Goodneſs

neſs for this much, we are too impudent, if we deſire, or pretend more; therefore, as he *puniſhed them for all their Iniquities*, Am. 3. 2. from the Land of *Egypt*, to this day, ſo hath he juſt cauſe to viſit us for our Iniquities, that are ſwoln to as great a bulk as they were before the laſt War: Give me leave to uſe here the words of *Elihu* to *Job*, *At this my Heart trembleth, and is removed out of his place*, *Job* 36. 1.

Let us not flatter our ſelves upon the gracious Aſſiſtance we have hitherto found in our miraculous Reſtauration, *An.* 1660. which we could not have lookt for; no, not in a Dream, to be (after ſo many ſignal Defeats) on a ſudden, made more than Conquerors, with all the faults that followed us, even forgetting that we had twenty Years time for repentance allowed us, to waſh us from our old Sins: *Let us not be high-minded* (ſaith the Apoſtle) *but fear*; indeed, *If God be for us, who can be againſt us*, ſaith the ſame *Apoſtle*, Rom. 8. 3.

But how can he be Friends with us, when we walk ſo croſs and perverſly with him? His Name, that ought not to be mentioned without higheſt Reverence,

verence, *is continually Blaſphemed*, Iſa. 52. 5. Nothing hated but Holineſs, and the Lovers of it made the Song of the Drunkards, and By-word of the People; and a deſire to walk with God according to our Chriſtian Profeſſion, *Soberly, Righteouſly, and Godly*, Tit. 2. 12. made a deriſion all the day, *&c.* Neither let us think to appeaſe him, and hold his Friendſhip with a few Sermons, and Ceremonies of outward Service; as the tything of Mint, Cummin and Dill, when we neglect Juſtice and Fidelity, a Goſpel Reformation of our Lives and Converſations, and *the weighty things of the Law and Goſpel*, as our Lord ſpeaks, *Matth.* 23. 23.

See what the Lord ſpeaks by the Prophet *Jeremiah*: *For I ſpake not unto your Fathers, nor commanded them in the day that I brought them out of the Land of* Egypt, *concerning Burnt-offrings, and Sacrifices. But this thing commanded I them*; ſaying, *obey my Voice, and I will be your God, and ye ſhall be my People, and walk ye in all the ways that I have commanded you, that it may be well unto you.* Jer. 7. 22, 23. When in the mean time we hold his truth in Unrighteouſneſs,

teouſneſs, when I know not for what politick reſpects, we *prefer Muſical Delight*, Am. 5.23. and Solemnity in his Service, before *the Spirit and Underſtanding*, 1 Cor. 14. 15. and Juſtifie by our practice, the Idol-Service, which we accuſe in our Books and Preaching. *And now, O ye Prieſts, this Commandment is for you* (ſaith the Prophet *Malchi*) *If ye will not hear, and if ye will not lay it to heart, to give glory to my Name, ſaith the Lord of Hoſts, I will even ſend a curſe upon you, and will curſe your Bleſſings; yea, I have curſed them already, becauſe ye do not lay it to Heart*, Mal. 2. 1, 2. *I will daſh them, a Man againſt his Brother, the Father and the Son together*, (ſaith the Lord) *I will not pity, nor ſpare, nor have mercy, but deſtroy them*, Jer. 13. 14. and 16. *Give Glory to the Lord God before he cauſe Darkneſs, and before your Feet ſtumble upon the dark Mountains; and while ye look for Light, he turn it into the ſhadow of Death, and make it groſs Darkneſs. Theſe things are written for our admonition, upon whom the ends of the World are come*, 1 Cor. 10. 11. Excellently doth *Ezra* expreſs the Affection, Reſolution, and Reformation of the *Jews*, after

after their Escape and Deliverance from *Babylon*, and return to *Zion*, with these words: *And after all this is come upon us for our evil Deeds, and for our great Transgressions; seeing thou our God hast punished us less than our Iniquities deserve, and hast given us such a Deliverance as this; should we again break thy Commandments, and joyn in affinity with the people of these Abominations? Wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping*, Ezek. 9. 13, 14. *Let us take heed that we fulfill our Ministery* (as the *Apostle* exhorts *Timothy*) 2 Tim. 4. 5. that we lose not our Church it self, wherein Men glory so much (*your Glorying is not good*, saith the *Apostle*) 1 Cor. 5. 6. *that it flee not away like a Bird, as the Glory of* Ephraim, *from the Birth, and from the Womb, and from the Conception*, as the Prophet *Hosea* speaks, and our selves also. The *Dissenters* (as we call them) are like to steal it away from us, and leave us naked and bare, to read Prayers to bare Walls, and empty Pews, as many do already in City and Country. *Behold your house shall be left unto you desolate* (saith our Lord to the *Jews*)

Jews) *What houſe?* The Prophet *Iſaiah* tells us, *Our Holy and Beautiful Houſe, where our Fathers praiſed thee, is burnt up with Fire, and all our pleaſant things are laid waſte*; the only Cathedral that God had in all the World, wherein was the Glorious Symbol of his Preſence, and the great Myſtery of Godlineſs, that præfigured Chriſt with all his Benefits: This was done afterwards by the *Caldeans*. He tells them further, *Therefore I ſay unto you, the Kingdom of Heaven ſhall be taken from you, and given to a Nation, bringing forth the Fruits thereof*, Matth. 21.43. What is meant by this *Kingdom of Heaven*? The Church viſible; the Phraſe often uſed in the beginning of St. *John*'s Preaching, and Chriſt's, *Matth.* 3. 2. and 4. 17. *and in the Parable of the Sower*: This Phraſe is taken from *Daniel*; *And in the days of thoſe Kings ſhall the God of Heaven ſet up a Kingdom, and the Kingdom ſhall not be left to another People, but it ſhall break in pieces, and conſume all theſe Kingdoms, and it ſhall ſtand for ever*, Dan. 2. 44. The Church viſible is now to be made up of the *Gentiles*, as of old of the *Jews* chiefly, our Lord having taken down the Wall

of

of Partition that was ſet up by God himſelf between them, why may not Men take down and demoliſh; even to the Foundation, the Wall of Separation, dawbed with intempered Mortar of Malice and Envy, ſet up in their Heart againſt their Brethren, unleſs there be ſuch a great Gulf fixed between them by it; ſo that they which would paſs from hence cannot, nor can they paſs to us, that would come thence, as Father *Abraham* ſpeaks to the *rich Man in Hell*, that would fain have changed his Quarters and Poſt for any Eaſe or mitigation of pain, *Luk.* 16. 26.

The Evangeilſt *Matthew* tells us, *That this ſaying is commonly reported among the Jews to this day*; Matth. 28 15. that Chriſt's Diſciples came by Night, and ſtole him away while the Watch-men ſlept. *Mary Magdalen*, upon a double miſtake, *thought that the Gardiner had ſtolen him out of his Grave*, Joh. 20. 15. We read of a great quarrel between the ten *Tribes* and the *Jews*, about the ſtealing away of King *David*, in his own Preſence. *And behold all the Men of* Iſrael *came unto the King, and ſaid unto the King, why have our Brethren the Men of* Judah *ſtolen thee away?*

away? 2 Sam. 19. 41. The good and wiſe King could not decide the controverſie without a Mutiny, and ſad Diſſention, as follows in the Text; *Moſes* tells us, *that* Jacob *ſtole away the Heart of* Laban *the* Syrian, *when he fled from him*, Gen. 31. 20. (upon the fall of his Countenance towards him) with all that he had, and *that his Daughter* Rachel *ſtole away his Teraphim, his Gods*; *there was a Heartleſs and Godleſs Man left, and what had he more*? Judg. 18. 24. as *Micah* ſpeaks to the Men of *Dan*; yet after all his fierce purſuing after *Jacob*, with all his forces, and overtaking him, and ſearching all his ſtuff, he found nothing of his to accuſe *Jacob* of, nor to make him aſhamed, that he had parted ſo ſuddenly from him without his Knowledge and Conſent: Therefore they entred into Covenant together of perpetual amity, and parted in *Peace* and Love; and were never injurious to one another, no more than *Eſau* was to *Jacob*, that fled from him, for fear of his Life, yet was at meeting embraced by him, with high Expreſſions of Love, *and they buried their aged Father* Iſaac *in Peace*, Gen. 35. 29.

Set your Hearts (ſaith *Moſes*) *unto all the words which I teſtifie among you this day*; and he gives this reaſon for it in the words following, *For it is not a vain thing for you, becauſe it is your Life, and through this thing ye ſhall prolong your days*, Deut. 32. 46, 47. *O that thou hadſt hearkned to my Commandments*, (ſaith the Lord by the Prophet *Iſaiah*) *then had thy Peace been as a River, and thy Righteouſneſs as the Waves of the Sea; thy Seed alſo had been as the Sand, and the offspring of thy Bowels like the Gravel thereof; his Name ſhould not have been cut off, nor deſtroyed from before me*, Iſa. 48. 18, 19. But if we ſhall go on, to make the Precepts of God of none effect, by their unlucky Neighbourhood with the Precepts of Men: The Book of God will be unawares ſnatch'd out of your Hands, *as the Ark of God was from the Shoulders of* Hophni *and* Phinehas *by the* Philiſtines, 1 *Sam.* 4. 11. and a black Book put into our Hands, written within and without, *Lamentation, and Mourning, and Woe.* Ezek. 2. 10. *For thus ſaith the Lord, enter not into the Houſe of Mourning, neither go to lament, nor bemoan them; for I have taken away my Peace from this People,*

People, ſaith the Lord, even loving kindneſs and Mercies, Jer. 16.5. from which Judgment the Lord deliver us, *that we may enter iuto Peace, and reſt in our Beds, every one walking in his Uprightneſs,* Iſa. 57. 2.

Now for a particular Application of his Doctrin to all Relations and Orders of Men, High and Low, Rich and Poor, *&c.*

1. *To Magiſtrates and Subjects.*

IF the *Peace of God* rule in the Hearts of Rulers, then they will ſeek the Glory of God, and the *Peace* and *Good* of their Subjects, above all Earthly things, to the fulfilling of that Evangelical Promiſe of *Iſaiah, And Kings ſhall be thy Nurſing Fathers, and their Queens thy Nurſing Mothers,* Iſa. 49.23. The God of *Iſrael* ſaid, *the Rock of* Iſrael *ſpake to me: He that ruleth over Men muſt be juſt, ruling in the fear of God,* is the Inſtruction that the Man after God's own Heart received immediately from God, touching his Ruling and Governing the People of God: And an excellent Preſident we have from *Theodoſius,*

Theodosius Junior, the Emperor, recorded by *Socrates*, l. 7. 22. who tells us, that when in a severe Winter that did threaten and portend a great scarcity of Victual the Year ensuing, it being not very plentiful at that time, he gave way to the Peoples desire of the usual Games and Shews that were acted in the *Circe*; which when it was full of People, and Spectators, there fell suddenly a most vehement Tempest upon them: Then the *Emperor* plainly declared (I set it down as *Socrates* relates it) how he was affected towards God & his People; for by his *Heralds* he made Proclamation among the People, saying, *Is it not much better for us to leave these vain Shews and Sports, and with one Mouth, all of us to pray to God, to preserve us safe from this horrible Storm that is falling upon us?* Scarcely were these words uttered, when all the People, with unanimous Consent and Alacrity, began to pray to God; then the whole City (saith he) in that respect was turned into a Temple; the *Emperor* himself walking as a private Person, began the *Psalms of Praise*; neither indeed did his Hope fail him (saith *Socrates*) for immediately there

was a great Calm and Serenity, and by the Bountifulneſs of God, there was great Plenty of all Proviſion the next year.

At another time alſo, as he ſate, beholding the Shews, he received a Meſſage, that one *John*, that tyrannouſly had Invaded the *Weſtern* Empire, was miraculouſly overthrown, and ſlain by his Forces: As ſoon as he had read the Letter, he ſaid, go too, if ye pleaſe, let us leave theſe Toys, and go to Church, and offer Prayers and Thanks to God, who hath ſlain the *Tyrant*, as it were, with his own Hand; he and all the People went immediately thro' the middle of the *Hippodrome*, to the *Temple* of God, and ſpent the whole day in *Pſalms* and *Praiſes* to God. *Socrat.* l. 7. 25.

Sozomen tells us, that the Subjects looking upon the good Examples that *Arcadius* and *Honorius* the *Emperors*, and Sons of *Theodoſius*, ſet before them, the *Pagans* were the more eaſily Converted to *Chriſtianity*, and the *Hercticks* joyned to the *Catholick* Church; *Soz.* l. 8. 1. When ſuch Kings come to be ſick, and dye, they may ſay with *Hezekiah*, *Remember Lord*, I *beſeech thee*, how

how I have walked before thee in Truth, and with a perfect Heart, and have done that which was good in thy ſight, Iſa. 38. 3. and they ſhall hear, *Euge.*

2. If the *Peace of God* rule in the Hearts of the Subjects, *they will not curſe the ruler of God's people,* Exod. 22. 28: they will not curſe the King, no, not in their Thoughts; for a Bird of the Air will carry the Voice, *and that which hath Wings ſhall utter the Matter,* ſaith King *Solomon,* Eccleſ. 10. 20. They will eſteem their good King worth Ten Thouſand of themſelves, as the *Iſraelites* told *David* their King, when they would not ſuffer his Royal Perſon to be hazarded amongſt them in the Battle againſt *Abſalom,* 2 *Sam.* 18. 3. They will eſteem it the higheſt Wickedneſs, *to ſtretch out their Hand againſt the Lord's Anointed,* 1 Sam. 26. 9. as *David* ſpeaks, when he had *Saul,* his greateſt Enemy at his Mercy; they will account him, *The Breath of our Noſtrils,* Lam. 4. 20. love, honour, and obey him, in all things juſt and honeſt, as the *Roman* Legions ſaid to *Jovinian,* that choſe him to ſucceed *Julian* the Apoſtate, in the Empire, who ſaid unto the Electors; I will not rule over

you, for I am a *Chriſtian*, and you are *Pagans*, and *Idolaters*; (the *Apoſtate* had corrupted them) Do thou rule over us (ſaid they) and we will be all *Chriſtians*. *Regis ad exemplum*, is an old and true ſaying. There is therefore great neceſſity to pray for ſuch as be Rulers, that they may be Subordinate to God, and have Grace to their Power, Pity to others, that God *may cloath their Enemies with ſhame, but on himſelf ſhall his Crown flouriſh*, as God promiſed to *David*, Pſal. 132. 18. that they may give God a fair Account of their Stewardſhip at the great Day, in obſerving and practiſing what he hath commanded.

2. *To Miniſters and People.*

IF the *Peace of God* rule in the Hearts of the Miniſters of the Goſpel of Peace, (unleſs *the things that belong to their Peace be hid from their Eyes*, Luk. 19. 42.) they will not only follow *Peace* with one another, but with all Men (Aſſenters and Diſſenters) as much as in them lies, *and Holineſs, without which no Man ſhall ſee the Lord*, Heb. 12. 14. That

That *they may ſee the travel of their Soul, and be ſatisfied, that the work of the Lord is carried along proſperouſly in their hand*: Iſ. 53. 11. *They will be gentle to their People* (as another *Paul*) *we were gentle among you, even as a Nurſe cherſheth her Children*: *Ye are Witneſſes, and God alſo*; *how holily, and juſtly, and unblameably we behaved our ſelves among you that believe*: *And ye know how we exhorted, comforted, and charged every one of you, as a Father doth his Children*, 1 Theſſ. 2. 10, 11.

Exhorting them as *Fathers, Mothers, Children Brethren*; 1 Tim. 5. 1, 2. as St. *Paul* inſtructs *Timothy*; avoiding Non-reſidence, eſpecially in this State and Time, when they are making a *Captain to return to* Egypt, *Numb.* 14. 4. that it may not be ſaid of us, *That they that lead thy People, cauſed them to err and they that are led by them are deſtroyed*, Iſa. 3. 12. *and they that rule over them make them to howl*, Iſa. 52. 5. I doubt not but the Prudence, and Moderation of the Wiſe and Learned Men, will ſilence all Controverſies.

Euſebius tells us in the Life of *Conſtantine*, that he ſaid in the Synod of *Nice*, that the Diſſentions of Church-Men, among themſelves was an Evil

beyond all Calamities, and any Foreign Wars whatſoever. Surely, they will not ſhed the Blood of War in *Peace*, as *Joab* did, that put the Blood of War upon the Girdle that was about his Loins, and upon his Shooes that were upon his Feet; for which, *David* left him a Bloody Legacy. *Let not his hoary Head go down to the Grave in Peace*, 1 Kin. 1. 5. Under *Valens* the *Emperor* (ſaith *Socrates* l. 4. c. 29.) by occaſion of one Godly Man, a grievous and dangerous War, that was undertaken againſt the *Roman Empire*, was extinct: The *Saracens* had made defection from *Roman Empire*, and under the Conduct of their Queen *Mavia*, began an Offenſive War, and that on a moſt Advantageous Opportunity, when the *Goths* were waſting all *Thracia*; and therefore all the *Roman* Provinces towards the *Eaſt* (they are the words of *Socrates*) had been overrun, and waſted by the *Saracens*: The occaſion was this; one *Moſes*, a *Saracen* by Nation, lived a Solitary Life in a Deſert; who for his eminent Piety, Conſtancy, Faith and Miracles was very famous; *Mavia*, the Queen of the *Saracens* deſires the *Ro-*

mans

mans to design this Godly Man for their Bishop, and promiseth to lay down her Arms, to disband her Forces, and to be at Peace with the *Romans*: *Dictum factum*, 'tis done immediately; and so by the *Peace of God*, ruling in the Heart of this Godly Man, and of his Queen, a great Fire is suddenly quenched.

Sozomon tells us, *l.* 7. *c.* 3. That under *Theodosius the Great*, the People of *Antioch* had dejected the Statues of the *Emperor* and *Empress*, and most ignominiously dragg'd them with a Rope through the Streets of the City, adding most contumelious, and disgraceful words, no doubt by the instigation of the Devil. *Theodosius* hearing of this Affront and Disgrace, was highly displeased, and resolved to be avenged on them for this Insolency; whereof the People of *Antioch* being aware, began to relent, to leave off their Fury, and to repent, and to beg with Sighs and Groans Favour of God, to turn his Heart, that they might not be suddenly destroyed. They composed certain mournful Ditties, and Funeral Songs, which they used in their solemn Prayers at the Throne of

Grace; and they ſent their Biſhop *Flavianus* to the *Emperor* to appeaſe his Wrath towards them; the which that he might effectuate, he perſwaded, and prevailed with the young Men that uſed to ſing at the *Emperors* Table, to ſing thoſe mournful Songs, by which the Men of *Antioch* had made their Supplications to God, in their fear and dangerous Condition, with which the *Emperor* was ſo taken and ſurprized, that a Flood of Tears guſht from his Eyes immediately, and wet the Cup that was in his Hand; and underſtanding the matter, he calls *Flavianus*, and laid aſide his Anger, and frankly forgave the City. Thus ye ſee how the *Peace of God* ruled in the Heart of this Prudent and Godly Biſhop, and his Emperor *Theodoſius*, to prevent the Ruin of the great City of *Antioch*, *where the Diſciples were called Chriſtians firſt*, Act. 11. 26.

Now, *If the Son of Peace be in your Houſes*, or *Pariſhes*, Luk. 10. 6. that is, any Men capable of that Bleſſing, and diſpoſed to receive the Doctrin of *Peace*, which you Preach, your *Peace* ſhall reſt upon it; then doubtleſs ye my keep *the Unity of the Spirit in the*

bond

bond of Peace, Eph. 4. 3. you may follow *Peace with them that call on the Lord out of a pure Heart*, 2 Tim. 2. 22. tho' diſſenting from you in a few ſmall Matters.

Thus ſhall we procure the love of our Heavenly Father; for if Earthly Parents take Comfort to ſee their Children kind, peaceful, and helpful to one another, it cannot be, but he that hath all perfections that are in us in the higheſt degree, ſhall likewiſe both approve in this World, and reward in that to come, our love to, and *Peace* with one another, and ſay, *Euge ſerve bone* &c. *Poſſid. in vita* Auguſt. c. 17. and upon their Death-Bed ſay with *Ambroſe*, *non ſic vixi ut me pudeat inter vos vivere*; *ſed non mori timeo, quia bonum dominum habemus*: that I have not ſo lived, as to be aſhamed to live any longer among you; but neither am I afraid to die, becauſe we have a good Lord; and that of St. *Paul*, *I have fought a good fight*, *I have finiſhed my Courſe*, *I have kept the Faith*; *henceforth is laid up for me a Crown of Righteouſneſs*, *which the Lord*, *the Righteous Judge ſhall give me at that day*: *and not to me only*, *but to*

them alſo that love his appearing, 2 Tim. 4. 7, 8.

2. If the *Peace of God rule in the Hearts* of our Hearers, they will account *the Elders that rule well, worthy of double honour, eſpecially they that labour in the Word and Doctrin*, as the *Apoſtle* ſpeaks, 1 Tim. 5. 17. They will remember them that hath the rule over them, who have ſpoken unto them the word of God, whoſe Faith they follow, conſidering the end of their Converſation; and a little after, *Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your Souls, as they that muſt give account; that they may do it with joy, and not with grief; for that is unprofitable for you*, ſaith the ſame *Apoſtle*, Heb. 13. 7, 17.

1. Let them hold ſuch Dear, for their Maſter's ſake: *Now then* (ſaith the *Apoſtle*) *we are Ambaſſadours for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God*, 2 Cor. 5. 20. *whom we preach, warning to every Man, and teaching every Man in all wiſdom, that we preſent every Man perfect in Chriſt Jeſus*, Col. 1. 28.

2. And

2. And for their Works ſake: *And we beſeech you Brethren to know them which labour among you: And to eſteem them very highly for their works ſake, and be at peace among your ſelves*, ſaith the *Apoſtle* to the *Theſſalonians*, 1 Theſ. 5. 12, 13. upon which account, the *Apoſtle* ſays to the *Galatians*, *They received him as an Angel of God, even as Chriſt Jeſus, and he bears them Record, that if it had been poſſible, they would have pluckt out their Eyes, and have given them to him*, Gal. 4. 14, 15.

3. And for their own ſake. *Theſe Men are the Servants of the moſt high God, which ſhew unto us the way of Salvation*, ſaith the *Pithoneſs*, by divine Inſpiration, *Act.* 16. 17. They muſt not hate them, and perſecute them for ſpeaking the truth of God unto them: *Am I therefore become your Enemy* (ſaith the *Apoſtle*) *becauſe I tell you the truth?* Gal. 4. 16. As *Ahab* to his ſhame profeſſeth, concerning *Micaiah*; *by whom we enquire of the Lord; but I hate him, for he doth not Propheſie good concerning me, but evil*; 1 Kin. 22. 8. he received the juſt reward of his hatred by a ſhot at *RamothGilead*; the *Jews* hated *Jeremiah* the Prophet, but to their

Deſtructi-

Deſtruction, *Jer.* 38. 4. And thus they dealt with our Lord, that ſpake as never Man ſpake unto them, and did what never Man did among them, both him and his Followers to their diſperſion, as at this day; *for the wrath is come upon them to the uttermoſt*, 1 Theſſ. 2. 16.

He that ſeeketh my Life ſeeketh thy Life (ſaith *David* to *Abiathar*, that fled from *Saul*'s Maſſacre of the Prieſts of the Lord, and their Town of *Nob*) *but with me thou ſhalt be in ſafety*, 1 Sam. 22. 23.

Good *Obadiah hid an Hundred Prophets of the Lord, by fifty in a Cave, and fed them with Bread and Water*, 1 Kin. 18. 13. from *Jezebel*'s Cruelty, as *Rahab* the Cauponeſs (as the *Caldee* Paraphraſe ſtyles her) *hid the Spies from the King of* Jerico's *rage*.

When the Miniſter ſhall ſay at the great day to the Judge of the Quick and Dead, *Loe, I and the Children that God hath gave me*, Heb. 2. 13. *And the words which thou gaveſt me, I have given unto them, and they have received them: Thoſe that thou gaveſt me I have kept, and none of them is loſt*, ſaith our Saviour, *Joh.* 17. 8, 12. The *Apoſtle* tells

tells the *Theſſalonians*, *For what is our Hope, or Joy, or Crown of Rejoycing; Are not even ye, in the Preſence of our Lord Jeſus Chriſt at his coming*, 1 Theſ. 2. 19, 20.

3. *To Husband and Wife.*

IF the *Peace of God* rule in the Heart of *Husband* and *Wife*, which is the firſt and deareſt Relation in the World, and the root of all others, unto which they are called in one Body, that they ſhould no more be two, *but one Fleſh*, Gen. 2. 24. *Then the Husband will not deal treacherouſly againſt the Wife of his youth*, Mal. 2. 15. that is *his Companion, and Wife of his Covenant, that is Bone of his Bones, and Fleſh of his Fleſh* (as the firſt Man ſpeaks) *but nouriſh and cheriſh it, as the Lord the Church*, Eph. 5. 29. as the *Apoſtle* ſpeaks of the ſecond Man, that is the Lord from Heaven.

Comfort her as *Elkanah* did *Hannah*, in her Affliction: *Hannah, why weepeſt thou? and why eateſt thou not? Am not I better to thee than ten Sons.* 1 Sam. 1. 8. Not give an occaſion of

Speech

Speech againſt her, *to bring up an evil Name upon her that ſhe deſerves not*, Deut. 22. 14. *He will rejoyce with the Wife of his youth; ſhe ſhall be to him as a loving Hind, and as a pleaſant Roe; her Breaſts will ſatisfie him at all times, he will be always raviſhed with her love*, Prov. 5. 18, 19. *and never be bitter againſt her*, Col. 3. 19. *but dwell with her according to knowledge, giving Honour to the Wife as the weaker Veſſel, and as being Heirs together of the Grace of Life, that their Prayers be not hindred*, 1 Pet. 3. 7. He will obſerve (with *Joſeph*) *the Embrace of a ſtrange Woman, whoſe Mouth is ſmoother than Oyl, but the end more bitter than Wormwood, ſharper than a two-edged Sword; her Feet go down to Death, her ſteps take hold on Hell*, Prov. 5. 3, 4, 5. *Her Houſe* (ſaith he) *is the way to Hell, going down to the Chambers of Death*, Pro. 7. 27, *who ſo pleaſeth God ſhall eſcape from her, but the Sinner ſhall be taken by her*, Eccleſ. 7. 26. *Live joyfully with the Wife*, (ſaith he again, or enjoy Life) *whom thou loveſt all the days of thy Life of thy Vanity, which he hath given thee under the Sun, for that is thy Portion in this Life, and in thy Labour, which thou*

takeſt

takeſt under the Sun, ſaith *Solomon*, that injoyneth Cohabitation, Eccleſ. 9. 9.

2. If the *Peace of God* rule in the Heart of the Wife, *that was taken out of the Side of her Husband*, Gen. 2. 21. then ſhe will be as careful to preſerve his Life, as *Michal* was; that when her Father *Saul* ſent to kill him, *Le* Michal *let* David *down thro' a Window, and he went, and fled, and eſcaped*, 1 Sam. 19. 11, 12. and ſhe laid a Teraphim in his Bed. *She will never forſake the guide of her youth, nor forget the Covenant of her God*, Prov. 2. 17. that ſhe ſolemnly entred into in the day of his Eſpouſals, in the day of the Gladneſs of his Heart: She will prove another *Lucretia*, ſo famous among the *Romans* for Vertue, and Hatred of Baſeneſs; that when ſhe ſuffered Violence, that ſhe could not reſiſt, ſtabb'd her ſelf to the Heart, which indignity occaſioned a great change in their Government: or rather *like the vertuous Woman, whoſe Price is far above Rubies, the Heart of her Husband doth ſafely truſt in her*, Prov. 31. 10, 11. *becauſe ſhe hath ſet him as a Seal upon her Heart, as a Seal upon her Arm; her love to him being as ſtrong as Death*, Cant. 8. 6.

which

which ſhe will more readily chooſe to undergo, than go aſide to Uncleanneſs with any inſtead of her Husband: upon whom the Spirit of Jealouſie ſhall never come, which is cruel as the Grave, the Coals thereof are Coals of Fire, which hath a moſt vehement flame, the Tryal and Puniſhment whereof, whether juſt, or unjuſt, is moſt ſevere, as of any Sin whatſoever, *Numb.* 5. 21, 22. *Jealouſie* (ſaith *Solomon*) *is the rage of a Man, therefore he will not ſpare in the day of Vengeance; he will not regard any Ranſom, neither will he reſt content; though thou giveſt many gifts, the Husband will accept of no Ranſom to ſave the Adulterer,* Prov. 6. 34, 35. *Her Husband is known in the Gates,* (not by baſe Scoffs, and Nick-names) *when he ſitteth among the Elders of the Land,* Prov. 31. 23. but by his Wives Godlineſs and Vertue, ſhe will do him Good, and not Evil, all the days of his Life. As *Sozomen* reports, *l.* 7. 6. That *Theodoſius th. Great,* was preſerved from the Contagious Peſtilence of *Arianiſm,* that had overrun all the Eaſt, by *Placilla,* the Empreſs, who kept him in *ſanctitate & timore domini,* in Holineſs and Fear of the

the Lord: And *Theodoret* tells us, *l.* 5. 18. That his Wife never gave over calling to his Mind the Laws of God, that ſhe was well acquainted with, and among other things ſhe ſaid unto him; ' My Husband, you muſt re-" member, what you formerly were, " and what you now are; if you perpe-" tually think uponthat, you will never " be ungrateful to your Benefactor, " but you will juſtly adminiſter the " Empire that you have received from " him; and upon that account, ſtill " worſhip him that hath raiſed you " to that Dignity. With ſuch gracious Speeches as theſe (ſays *Theod.*) ſhe watered her Husband's Mind continually, *beholding her chaſte Converſation coupled with Fear*, as the *Apoſtle* ſpeaks, 1 *Pet.* 3. 2.

Socrates reports, *l.* 5. 26. that *Valentinian* Major, made a wicked Law to his perpetual infamy, That a Man ſhould have two Wives, contrary to the Law of God, true Piety, & Chriſtian honeſty; whereupon *Salvian* was not afraid to ſay, That the *Boars* that abhorred that Law lived better than the Nobles that kept it; though *Baronius* in his Annals denies this of him, upon ſmall Ground, yet

it

it was too true: Bloody *Lamech* was the firſt *Bigamiſt*, *Gen.* 4. 19, 23.

But to the Man that feareth God, in whoſe Heart is his Law that made one for one, yet had he the reſidue of the Spirit, *and wherefore one?* Mal. 2. 14. That he might ſeek a Seed of God, he ſaith, *Thy Wife ſhall be a fruitful Vine by the ſides of thy Houſe; thy Children like Olive Plants round about thy Table. Behold, that thus ſhall the Man be bleſſed that feareth the Lord. Yea, thou ſhalt ſee thy Childrens Children, and Peace upon* Iſrael, Pſal. 128. 3, 4, 6.

4. *Parents and Children.*

1. IF the *Peace of God* rule in the Heart of the *Parents*, (which is the ſecond Relation in the World) into which they are called by Nature in one Body, Parental and Oeconomical; then their deſire will be, *That he would circumciſe their Hearts, and the Heart of their Seed*, Deut. 30. 6. that he that made them Creatures, may alſo make them new Creatures, according to that Speech of St. *Paul*, *My little Children, of whom I travel in Birth*

Birth again until Chriſt be formed in you, Gal. 4. 19. *They will Conſecrate them to the Lord in their Conception, and ſolemnly in their Birth and Baptiſm: They will be careful, that as new born Babes, they may deſire the ſincere Milk of the word, that they may grow thereby: And that all their Children may be taught of God, the ways of God, that great may be the Peace of their Children*, Iſa. 54. 13. according to the Evangelical Promiſe in *Iſaiah*, *Then ſhall they not be aſhamed when they ſpeak with the Enemy in the Gate*, as the *Pſalmiſt* ſpeaks, Pſal. 127. 5.

Parents ought to bring up their Children for God, that their Children may be the Children of God, *that God may be a Father unto them; and they ſhall be my Sons and Daughters*, ſaith the Lord God Almighty, 2 Cor. 6. 18. *They ought not to provoke their Children to wrath, leſt they be diſcouraged*, (ſaith the *Apoſtle*) but bring them up in the Nurture and Admonition of the Lord, as God teſtifies of *Abraham*: *For I know him, that he will command his Children, and his Houſhold after him, that they ſhall keep the way of the Lord, to do Juſtice and Judgment, that the Lord may bring upon* Abraham *that which*

he

he hath ſpoken of him, Gen. 18. 19. They ought to ſay with *Joſhuah*, *As for me, I and my Houſe will ſerve the Lord*, Joſh. 24. 15. and with Holy *Job*, *Offer Burnt-Offerings to God, according to the number of them*, Job 1. 5. making mention of them in our Prayers, as occaſion is offered, ſtill going before them in good examples, as in holy Inſtruction, they being more apt to do as we do, than as we ſay, and do not. Not ſtroking their Heads as *Eli* did to *Hophni* and *Phineas*, that were Sons of *Belial*; *they knew not the Lord; upon whom God did threaten to bring a dreadful Judgment*, 1 Sam. 2. 12. at which, *both the Ears of every one that heareth it ſhall tingle, becauſe his Sons made themſelves vile, and he reſtrained them not*, 1 Sam. 3. 11, 13.

Theodoret relates a famous Hiſtory of a noble Man of *Beroa*, *l.* 3. 18. who was the chief Man in that Republick, whoſe eldeſt Son had polluted himſelf with *Paganiſh* Impiety, and forſook the true God, and turned *Apoſtate* with *Julian* the Emperor; this Father, for that cauſe, expelled him out of his Houſe, and did Abdicate him

him from his Inheritance, as *Adam* was driven out of Paradiſe, for eating the forbidden Fruit, as a juſt Puniſhment of his *Apoſtacy* from God. The Son went immediately to *Julian*, who at that time was not very far from the City, and told him how his Father had ſerved him for renouncing the *Chriſtian* Religion, and embracing his, and that he had Diſinherited him: *Julian* bids the young Man be of good Cheer and Courage, and promiſeth to reconcile him to his Father; when the Emperor *Julian* was come into the City, he invited the principal Men therein to a ſolemn Feaſt, and among the reſt, the Father of this young Man, both whom he commanded to ſit at his own Table, and in the midſt of the Feaſt he ſpake thus to the Father of the young *Apoſtate*.

SIR,

'I Eſteem it altogether Unjuſt, that 'any Man ſhould offer Violence to 'the Conſcience of him that hath turn-'ed aſide to another Religion, and 'would force him againſt his Will to a 'contrary Opinion; compell not your 'Son therefore to adhere to your 'Religion, though I could eaſily con-

ſtrain

ſtrain you to embrace it: But the Father ſharpning his Mind, by Faith in God, thus ſaid, *O Emperor, Do you ſpeak of this Knave, of this wicked Villain, who is hateful to God, and hath preferred Falſhood to the Truth of God?* Then *Julian* putting on the Perſon of Manſuetude (for ſuch he would ſeem to be) Come, (ſaith he) give over to revile; and turning himſelf to the young Man, he ſaid, I will take care of you, ſeeing I cannot obtain this of your Father. But The *Tyrant* was falſe, (as all Apoſtates are) for not long after he fell in *Perſia*, with all the Threatnings that he had not obſcurely thundred out againſt the good Father of this vile young Man, that had forſaken the living God, *That he might ſay to a Stock, thou art my Father, and to a Stone, thou hoſt brought me forth,* as the Prophet *Jeremiah* ſpeaks, Jer. 2. 7. So that great Man ſhines as a ſingular Example of Zeal in the Church of God, which all Parents ought to look upon, who deſire to preſerve the true Religion in their Family, that they may give a comfortable Account of all thoſe committed to their Truſt at the great Day.

2. If

2. If the *Peace of God* rule in the Heart of the Children, into which they are called in one Parental and Domeſtick Body; then they will be always ready, and careful, to honour their Father and Mother, according to the tenor of the Fifth Commandment, which the *Apoſtle* calls, *the firſt Commandment with promiſe*, Eph. 6.2 which ſome expound of the ſecond Table. Others take it, that that hath a ſpecial promiſe: It is abſolutely the firſt hath a Promiſe; for that, concerning God's *ſhewing Mercy to Thouſands of them that fear him, and keep his Commandments*, is not a promiſe, but a part of the Deſcription of God's Nature and Inclination, as *Exod.* 34. 6, 7.

They will ſhew love to their Parents, *and love to one another, by which all Men may know that they are Chriſt's Diſciples.* as our Lord ſpeaks, *Joh.* 13. 35. The *Apoſtle* tells us, *we had Fathers of our Fleſh, which corrected us, and we gave them Reverence*, Heb. 12.9. that is, their due, with Obedience and Thankfulneſs, in nouriſhing, and maintaining them, *as* Joſeph *did his Father, and all his Family in* Egypt *ſeventeen Years*, Gen. 47. 12. *David* was careful of his aged Parents,

Parents, when he knew not how to ſecure himſelf from the Violence of *Saul*, 1 *Sam.* 22. 3. Children muſt beg their Parents Bleſſing at all times, as *Jacob* and *Eſau*, *Joſeph*'s and *Jacob*'s Children, *Gen.* 27. 4. eſpecially at their departing this Life.

Children muſt not be Stubborn and Rebellious, or Incorrigible, in taking ill Courſes; there is a very ſevere puniſhment appointed for this horrible Sin: *And they ſhall ſay unto the Elders of this City, this our Son is Stubborn and Rebellious, he will not obey our Voice, he is a Glutton and a Drunkard, and all the Men of the City ſhall ſtone him with ſtones, that he dye; ſo ſhalt thou put evil away from among you, and all* Iſrael *ſhall hear and fear.* Deut. 21. 20, 21. They muſt not do as the Prodigal Son, *that waſted his Subſtance with riotous Living*, Luk. 15. 13. and brought himſelf to want all things. *They muſt not hate one another in their Heart*, Lev. 19. 17. as wicked *Cain* did his Righteous Brother *Abel*, that never did him wrong, *Gen.* 27. 41. as *Eſau* did his Brother *Jacob*, that reſolved to kill him after his Father's Death, *Gen.* 37. 4. or as the *Patriarchs* did *Joſeph*, who *moved with Envy*

Envy ſold him into Egypt, (ſaith St. *Stephen*) Act. 7. 9. They improve their Union in the Fleſh, to their Communion in Grace and Glory, as Children of their Heavenly Father, as the Seed that the Lord hath bleſs'd.

5. *Maſters and Servants.*

IF the *Peace of God* rule in the Hearts of *Maſter* and *Servant*; into which they are called in Body Domeſtick and deſpotical, to live under one Roof, and eat of the ſame Family Proviſion, then both *Maſter* and *Miſtreſs*, *Man-Servant* and *Maid-Servant*, will carry themſelves towards one another in this Relation, as the Servants of Jeſus Chriſt: For (ſaith the *Apoſtle*) *He that is called in the Lord, being a Servant, is the Lord's free-man; likewiſe, alſo he that is called, being free, is the Lord's Servant*, 1 Cor. 7. 22. *Then Maſters will give unto their Servants that which is juſt and equal*, as the *Apoſtle* exhorts, Col. 4. 1. *paying their wages when it is due. The keeping the Wages of the Hireling is a crying Sin*, Jam. 5. 4.

The wages of him that is hired ſhall not abide with thee all Night, until the Morning, ſaith *Moſes*, Lev. 19. 13. *At his day thou ſhalt give him his hire: neither ſhall the Sun go down upon it; for he is poor, and ſetteth his Heart upon it*, (lifteth his Soul unto it) *leſt he cry againſt thee unto the Lord, and it be Sin unto thee*, Deut. 24. 15.

Not turning them out of Doors, when they are ſick, without any further regard of them, *which is a hiding our Eyes from our own Fleſh*, Iſa. 58. 7. The *Centurion* did not ſo, *that came to our Lord Jeſus Chriſt, the great Phyſitian, for cure for his ſick Servant that lay at home*, Matth. 8. 6. *Maſters* muſt not be extream in the Government and Uſage of their Servants, *knowing that ye alſo have a Maſter in Heaven*, Col. 4. 1. ſaith the *Apoſtle*. The *Egyptians* were ill Maſters, *that made the* Iſraelites *ſerve with Rigor and Blows, when they were* Pharoah's *Bond-men*, Exod. 1. 13, 14. in ſo much, that when *Moſes* and *Aaron* were ſent unto them, to comfort and ſupport them, and to preach the Goſpel, the glad Tydings of their Deliverance from their ſad Condition; *but they hearkned not unto* Moſes *for*

Anguiſh

of Spirit (for ſtraitneſs or ſhortneſs of Breath) *and for cruel Bondage*, Exod. 6. 9.

Even Mother *Sarah* is recorded to have dealt hardly with her Handmaid *Hagar*, when ſhe had laid in her Husband's Boſom, *ſo as to make her flee from her Face*, Gen. 16. 6. that was ready to flee in her Face, with Threats and Frowardneſs; Correction given in Anger hath uſually more of Rigour, than of Right.

Nabal's Servants complain to their Miſtreſs *Abigail* of their Maſter's Untowardneſs and Croſsneſs towards them, and of his Incivility towards *David*'s Servants, that had been very civil and peaceful towards him. *That their Maſter was ſuch a Son of* Belial, *that a Man cannot ſpeak to him*, 1 Sam. 25. 17. *And ye Maſters* (ſaith St. Paul) *do the ſame thing unto them (that ye would have done to you if ye were in their ſtead) forbearing Threatnings, knowing that your Maſter alſo is in Heaven, neither is there reſpect of perſons with him.* Maſters are required to deal bountifully with ſuchas ſerve them well and long. *And when thou ſendeſt him out free from thee, thou ſhalt not let him go away*

empty;——of that, wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him, Deut. 15. 13, 14.

2. If the *Peace of God* rule in the Hearts of Servants, into which they are called into one Family, or private Corporation; *Then they will be ſubject to their own Maſters without fear, not only to the good and gentle, but alſo to the froward,* as St. *Peter* exhorts, 1 *Pet.* 2. 18. And St. *Paul* alſo, *Servants, obey in all things your Maſters according to the Fleſh; not with eye-ſervice, as Men-pleaſers, but in ſingleneſs of Heart fearing God: And whatſoever ye do, do it heartily, as to the Lord, and not unto Men; knowing that of the Lord ye ſhall receive the Inheritance; for ye ſerve the Lord Jeſus Chriſt,* Col. 3. 22, 23, 24. To the ſame effect doth the *Apoſtle* direct his Speech to Servants, in the ſixth Chapter of the Epiſtle to the *Epheſians,* almoſt the ſame, *verbatim, v.* 6, 7, 8.

They muſt not obey unlawful Commands from whatſoever Maſter: *Saul* gave a bloody Command to his Life-Guard that ſtood about him: *Turn, and ſlay the Prieſts of the Lord; but the Servants of the King would not put forth their*

their Hand to fall upon the Prieſts of the Lord, 1 Sam. 22. 17. But (as our Proverb ſays, If one will not, another will.) *Doeg*, the *Edomite*, did readily obey the word of Command, and made no Bones of it, to butcher *Fourſcore and five perſons that did wear a Linnen Ephod*; and this Obedience tended to the eternal Deſtruction of the wicked Commander, and curſed Obeyer, and for ſhedding ſo much innocent Blood in the Maſſacre of their City *Nob*. They murdered themſelves in the overthrow at Mount *Gilboa*, 1 Sam. 31. 4, 5.

Servants muſt not run away at every word, as *Hagar*, who tells the truth to the Angel that called to her in her flight, ſtayed her courſe, and ſent her back again. Hagar, Sarah's *Maid, whence comeſt thou, and whether goeſt thou?* And ſhe ſaid, *I flee from the Face of my Miſtreſs* Sarah; *and the Angel of the Lord ſaid unto her, Return unto thy Miſtreſs, and ſubmit thy ſelf unto her*; and ſhe did ſo, and tarried with her till ſhe was brought to Bed of her Son *Iſhmael*, and many years afterward; *for her Son was thirteen Years old when he was Circumciſed, and* Iſaac *but eight Days*. Gen. 17. 24.

Servants muſt not anſwer again with lying, and ſwearing, as too many do. *Gehezi* ſheltered his baſe Covetous Mind with Lyes to his Maſter *Eliſha*, to enrich himſelf by the Bounty of *Naaman*, the *Syrian*; but it brought *a plague of Leproſie upon him and his Seed for ever; and he went out of his Maſters preſence a Leper, as white as Snow*, 2 Kin. 5. 27. but came in no more to ſerve him. *They muſt not deſpiſe their Maſters, but count their own Maſters worthy of all Honour, that the Name of God and his Doctrin be not blaſphemed*, as the *Apoſtle* ſpeaks to *Timothy*, 1 Tim. 6. 1, 2. They muſt not ſpeak evil of them, as wicked *Ziba* did of his Maſter *Mephiboſheth*, whom he had falſly accuſed of High Treaſon to the King: *For he ſaid, to day ſhall the Houſe of* Iſrael *reſtore me to the Kingdom of my Father*, 2 Sam. 16. 3. Upon which falſe Accuſation, the King doth raſhly beſtow all his Eſtate upon his Treacherous accuſer; but the Holy Ghoſt teſtified his Loyalty to the King, who rode out to meet the King at his return; and having made the whole time of the the King's abſence, as it were a day

of

of Humiliation, *and had neither waſhed his Feet, nor trimmed his Beard, nor waſhed his Cloaths, from the day the King departed, until the day he came in Peace*, 2 Sam. 19. 24. and cleared himſelf to the King, in ſhewing the baſeneſs of his Servants; *My Lord, O King, my Servant deceived me*, 2 Sam. 19. 26. *(elſe I had gone along with Your Majeſty for all my Lameneſs) and he alſo hath ſlandered thy Servant unto my Lord the King*: —And the King mends the matter well, *I have ſaid, thou and* Ziba *divide the Land*: *And* Mephiboſheth *ſaid unto the King, yea, let him take all, foraſmuch as my Lord the King is come again in peace into his own Houſe.* A moſt noble Expreſſion of a Loyal Subject, concerning one that had betrayed his Maſter, and look'd for the forfeiture of his Eſtate, that had juſtly deſerved a ſhameful Death.

Servants muſt not diſcover Family Secrets, unleſs in ſuch a caſe, as *Jonathan* diſcovered to his Friend *David*, his Fathers Indignation, and bloody deſign againſt him. Nor purloin their Goods, *as the Steward of a certain rich Man did that was accuſed unto him, that he had waſted his Goods*, Luk. 16.

from the firſt *verſe* to the ninth. His Maſter commends his Policy, but not his Honeſty, that cheated his Maſter for his future Accommodation: *But, and if that Servant ſay in his Heart my Maſter delays his coming, and ſhall begin to beat the Men-Servants, and Maidens, and to eat and drink, and to be drunken, the Lord of that Servant will come in a day that he looketh not for him, and at an hour when he is not aware, and cut him in ſunder, and will appoint him his portion, with Hypocrites and Unbelievers,* Luk. 12. 45, 56. ſaith our Lord.

How faithful was Moſes *in all God's Houſe as a Servant!* Heb. 3. 5. *and* Daniel *in* Darius's *Houſe*; Dan. 6. 3. Joſeph in *Pharoah*'s Houſe, *Mordecay* in *Ahaſhuerus*'s Houſe, *that diſcovered the bloody Plot of Treaſon againſt his Life*, Eſt. 2. 21, 22. How famous is the Hiſtory of *Eliezer*, *Abraham*'s Servant, that was ſent Ambaſſador to *Meſopotamia*, to the City of *Nahor*, to take a Wife for *Iſaac*? How ſcrupulous is he, to undertake ſo great, and ſo honourable an Embaſey? How zealous in Prayer to God for his Direction and Bleſſing? How thankful for the return of his Prayer, according

to

to his Faith, and earneſt Deſire? How Courteous to the Lady that was given in to his Prayer of Faith? *How* careful not to eat nor drink till he had diſcharged his truſt, and told his Errand? Laſt of all, How reſolute to return immediately after he had obtained what he went for. His Commiſſion being out, he will not ſtay one day longer, but make haſte home to his Maſter that ſent him for a Bleſſing to his Son *Iſaac*; all this is very remarkable and imitable by all Servants that fear God, and honour their Maſters, *Gen.* 24. throughout.

Gracious and Godly Servants have been, and may be Inſtruments of much good in their Maſters Houſe, as that little Girl, that was taken Priſoner out of the Land of *Iſrael*, by the *Syrians*, was the occaſion of her healing of her foul Leprous Maſter *Naaman*, the *Syrian*, and of his Converſion alſo from Idolatry, to ſerve the Lord God of *Iſrael*. And conſequently of his Salvation; all ſhe ſaid unto her Miſtreſs was this: *Would God my Lord were with the Prophet that is in* Samaria, *for he would recover*

him of his *Leproſie*: *He went to him, and was healed, and converted, and made a ſolemn Proteſtation, that he would cleave to the God of* Iſrael, as is recorded by the Holy Ghoſt, 2 *Kin.* 3. 4. 5.

Sozomen tells us, (*l* 2. 6.) a like Hiſtory of the Converſion of the Queen of *Iberia*, by a Captive Chriſtian Maid in the days of *Conſtantine the Great*, and of the Converſion of the King and Kingdom from *Paganiſm*, by the ſame Maid afterward. The Hiſtory is well worth Tranſlating, which is thus:

'The Queen being taken with 'an incurable Diſeaſe, and miracu-'louſly reſtored to perfect Health at 'the Invocation of the name of Chriſt, 'by this Chriſtian Woman, devoted 'her ſelf for ever to Chriſt, her De-'liverer: The King admiring at the 'Queen's ſo ſuddain Recovery, com-'mands to reward this Captive Dam-'ſel with rich Gifts. The Queen told 'him, (I relate the words of *Sozo-'men*) that though theſe things be of 'great value, ſhe regards them not; 'ſhe cares not for ſuch things; the only

'thing

' thing ſhe values is the Worſhip of
' her God: If therefore we mind to
' gratifie her afterwards, and live
' peaceably and happily.

' Let us alſo worſhip that power-
' ful God and Saviour, for he it is,
' (if he pleaſe) that can make Kings
' enjoy that degree of Honour, in
' which they are, and can eaſily caſt
' down great Men from their Dig-
' nities, and of baſe, make illuſtrious
' and deliver them that are in diſtreſs;
' which Diſcourſe the Queen uſing
' often to the King, he was diſtract-
' ed with doubtful Cogitations, nor
' could be altogether perſwaded;
' becauſe this thing, for the novel-
' ty of it was ſuſpected, and he did
' reverence the Religion of his An-
' ceſtors. Not long after this he went a
' Hunting in a Wood with his Ser-
' vants; on a ſudden there fell ſuch a
' Cloud of thick Darkneſs upon the
' Wood, that deprived him of the
' ſight of Heaven, and of the Sun,
' as if it had been Night; here ev-
' ry one began to fear, and were all
' diſperſed, the King wandring alone
' (as it happens to Men, whoſe
' Minds are perplexed with difficult

' Matters)

' Matters) began to think of Chriſt,
' and in his Heart to eſteem him
' God, and vowed he would hereaf-
' ter worſhip him as God, if he eſcape
' out of this danger, in which now
' he was. While he was thinking on
' theſe things with himſelf, the dark-
' neſs ſuddenly fled away, and the
' Air returned to its Serenity, and
' the Rays of the Sun being ſcatter-
' ed through the Wood, he returned
' in ſafety : And having Communi-
' cated with the Queen that which
' had hapned to him, and calling
' for the Captive Damſel, he deſired
' to be inſtructed by her, how Chriſt
' ought to be worſhipped; and aſ-
' ſembling his Subjects together, he
' declares to them openly, the Di-
' vine Benefits that befel him and his
' Wife; and although he was ſcarce
' initiated into the Chriſtian Religi-
' on, yet he commands all his Sub-
' jects to embrace the Chriſtian Do-
' ctrin, and perſwades them all to
' worſhip Chriſt: He prevails with
' the Men, and the Queen and the
' Captive Chriſtian Maid with the
' Women: Thus in a marvellous man-
' ner, by God's Bleſſing, and the

' Queen's

'Queen's Exhortation, the King and 'the Nation of the *Iberians* was 'brought over from *Paganiſm*, to 'the Faith of Chriſt. Thus far are the words of *Sozomen*, where we may alſo read of a great Miracle, that hapned at the building of a Church, at the Prayers of this Captive, by which the Faith of the *Iberians* was much more confirmed, than by the foregoing Miracles.

Laſtly, *If the Peace of God rule in our Hearts, into which we are called in one Body by Chriſt, whom God hath given to be head over all things to the Church, which is his Body, the fulneſs of him that filleth all in all,* (as the Apoſtle ſpeaks) *Eph.* 1. 22, 23. Then we muſt abhor all Idolatry and Superſtition, and every falſe way. *But the wicked* (ſaith the *Prophet*) *are like the troubled Sea, when it cannot reſt, whoſe Waves caſt up Mire and Dirt. There is no Peace, ſaith my God to the wicked,* Iſa. 57. 20, 21. *becauſe they have no Grace.* He that deſires the *Peace of God* to rule in our Hearts in this Text, hath wiſhed *Grace and Peace to us from God our Father, and from our Lord Jeſus*

Chriſt

Christ, in the second Verse of the first Chapter: These two God hath joyned together, its Grace, that ushers in Peace into our Hearts, even the Grace of Love, the Ground and Continuance of Peace: The *Peace of God* is inconsistent with Idolatry, because it is inconsistent with Grace *even the Grace of God that bringeth Salvation*, Tit. 2. 11. whereas Idolatry brings nothing but *Heathenish* Superstition and Damnation. *I sent unto you all my Servants the Prophets, rising early, and sending them, saying, O do not this abominable thing that I hate*, Jer. 44. 4. Saith the Lord by the Mouth of his Servant *Jeremiah*, *What Peace* (saith *Jehu* to *Joram*) *so long as the Whoredoms of thy Mother* Jezebel, *and her Witchcrafts are so many?* 2 Kin. 9. 22.

Theodoret sets before us a noble Example of *Valentinian*'s Abhorrency of Idolatry, *l.* 3. 15. before his Advancement to the Imperial Dignity; for (saith he) when that mad Tyrant, *Julian*, the *Apostate*, was to enter into the Temple of Fortune, and the Idolatrous Priests stood on each side of the Door, that they might expiate with Holy Water, *Aqua lustrali*, as they

they thought, all thoſe that entred in; *Valentinian* going before him, ſeeing a drop of that Water fall upon his Cloak, with his Fiſt he ſtruck down the Prieſt, adding this memorable Saying, whereby he eſteemed the Chriſtian Religion, defiled by that *Heathenish* Ceremony, ſaying, *He was Polluted and Defiled, not expiated or cleanſed*; which thing that execrable Tyrant beholding, he baniſhed him into the Deſert; but after one year, and a few Days, for a reward of his Confeſſion, he received the *Roman* Empire, ſaith *Theodoret*

But how different was his Son *Valentinian Minor* from his Father, the ſame *Theodoret* tells us, that being bred up by his Mother, was ſeduced by her to embrace the *Arian* Impiety, and perſecuted the *Oxthodox*; but being overthrown by *Maximus*, the Tyrant, (that under pretence of Religion undertook the Defence of the diſtreſſed) as it often falls out; He fled into *Illiricum*, ſaith *Theodoret*, being taught by experience, what Profit his Mothers Councel brought him. *Theodoſius* the Eaſtern Emperour, being

Fifty

' Fifty Years old, thought himſelf
' obliged to do ſomewhat for his
' Colleague in the Empire, out of Piety
' and pity, and to reduce him to the
' true Religion, before he would pro-
' miſe him any Relief in this Cala-
' mity; therefore he wrote unto him,
' that he would not wonder, that Fear
' and Flight ſhould accompany him
' being a lawful Emperor, but Cou-
' rage and Victory ſhould attend him,
' that was an Uſurping Tyrant; for
' you did oppoſe the true Religion,
' and he, though a Tyrant, did de-
' fend it; hence it is, that you having
' caſt away the true Religion, have
' diſarmed it your ſelf, and are fled
' ſtript; and *Maximus*, being armed
' with it, hath overthrown naked *Va-*
' *lentinian*: for God is a favourer of
' true Religion, being the Author of
' it: *Theodoſius* was not content to
' have written thus, when *Valentinian*
' that had loſt his own Dominion,
' was entred into his; before all
' things he applies neceſſary Phyſick,
' by wholſome words unto his Soul,
' and drives out the diſeaſe of He-
' reſie, that had ſeized upon him,
' and brings him back again to his
' Father's

' Father's Religion; and having ſo
' done, bids him be of good cheer,
' and marches immediately againſt
' the prevailing Tyrant with his Ar-
' mies, and without ſhedding a drop
' of Blood, reſtores the Empire of the
' of the *Weſt*, to the young *Valenti-*
' *nian*, and him to it, and bilks the
' Tyrant.

For Concluſion.

If the *Peace of God* rule in our Hearts as it ought, *God will guide our Feet in the way of Peace for ever*, Luk. 1. 79. as *Zacharias* concludes his *Benedictus*: *He will take the ſtick of* Joſeph, *which is in the Hand of* Ephraim, *and the Tribes of* Iſrael *his Fellows, and will put them with him, even with the ſtick of* Judah, *and make them one ſtick, and they ſhall be one in mine Hand*, ſaith the Lord by the *Prophet* Ezek. 37. 19. It ſhall be no more, *Ephraim* againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim, and they both together againſt* Judah, *Iſa.* 9. 21. Aſſenter againſt Diſſenter, and Diſſenter againſt Aſſenter, and both againſt his *Peace of God*, that ought to rule in our Hearts; *but he will teach us his ways, and we ſhall walk in his paths*, Iſa. 2. 3. *that our Church may be Holi-*

neſs

neſs to the Lord, the firſt fruits of his increaſe, Jer. 2. 3. There are ſome that take the Feet for the Affections of the Soul, but there is no neceſſity to take the word ſo; for, the Feet, and way, may be better referred to all the Actions of Men, inward and outward. And the intent is rather to ſhew that Chriſt is come, not only to give knowledge, but to reform our Life and Practice, and to conduct us by vertuous and Peaceful Courſes to Happineſs: *And the way of Peace*, Rom. 3. 17. howſoever it may ſeem to be meant of all that is peaceful to others, as *Iſa.* 59. 7, 8. yet perhaps even there too, it may refer to that which is peaceful to our ſelves, whether that which brings *Peace* to the Conſcience, or generally. all Peace, that is, Proſperity, as the word ſignifies every where in the *Hebrew* Tongue. *God doth by the coming of Chriſt, guide our Feet into the way of Peace by theſe Six Steps, which are as the Six Branches of the Golden Candleſtick*, Exod. 37. 18. ſtanding before the Lord of the whole Earth, to enlighten our Darkneſs, and direct our way towards him, *who is the way, the Truth, and the Life*, Joh. 14. 6.

And

And this Text goes as it were before the Face of the Lord, to keep our Feet in them.

First, By bringing us to Reconciliation, and Peace with God, as *Eliphaz* councels *Job*; *Acquaint now thy ſelf, with him, and be at Peace, thereby good ſhall come unto thee*, Job 22. 21. of which, *Rom.* 5. 1. *Therefore, being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt.*

Secondly, Then, by that we have Peace with all the Creatures of God, which before were at enmity with us, not only the bleſſed Angels, but all the reſt; the ſtones of Field and Beaſts: *At Deſtruction and Famine thou ſhalt laugh, neither ſhalt thou be afraid of the Beaſts of the Earth; for thou ſhalt be in League with the ſtones of the Field, and the Beaſts of the Field ſhall be at Peace with thee; and thou ſhalt know that thy Tabernacle ſhall be in Peace*, Job 5. 22, 23, 24.

Thirdly, Next we have Peace and Tranquility of Mind, that is, the Heart is not filled with fear, ſuſpect if but a Thief ſtir; but contrary ways: *The Godly Man ſhall not be afraid of evil Tidings; for his Heart is fixed, and*

he

believeth in the Lord, ſaith the *Pſalmiſt*, Pſal. 112. 7. ſee *Iſa.* 57. 20.

Fourthly, Further, We have Peace with Men; we ſtrive as much as may be to have it ſo; and for our parts are not only Peace-keepers, but Peace-makers, to have the Bleſſing pronounced to ſuch, *for they ſhall be called the Children of God*, ſaith our Saviour, *Matth.* 5. 9.

Fifthly, We endeavour to keep Innocency and a good Conſcience in whatſoever Condition or Station we are in this World, which will bring Peace at laſt. *Mark the perfect Man, and behold the Upright; for the end of that Man is Peace*, ſaith holy *David*, *Pſal.* 37. 37.

Sixthly, Laſtly, in Peace we depart out of this Life, with old *Simeon*, and enter into the Land of Peace, and Eternal reſt. O bleſſed State, even here, how much more there?

And all this, beloved Brethren, let us the more enforce upon our ſelves, becauſe we do ſee the times are ſuch, wherein many fall away to *Popery*, and other damnable *Hereſies*: *And many ſhall follow their pernicious ways, by reaſon of whom, the way of Truth ſhall be evil ſpoken of*, 2 Pet. 2. 2. (and conſequently the

the way of Peace) ſaith the *Apoſtle*: *Let us faſten our Footſteps the ſurelier, and the more warily*, becauſe we ſee their ſad overthrow before us as a warning of our own Weakneſs, and evermore hold us by the God of Peace, and with the *Pſalmiſt*, deſiring him to eſtabliſh our Foot-ſteps in his ways, that we fall not from him. *Hold up thy Goings in thy Paths, that thy Foot-ſteps ſlip not*: And again, *Order my Steps in thy word, and let not any Iniquity have Dominion over me*, Pſal. 17. 5. and 119. 33.

And contrariways (becauſe Contraries belong the ſame Science) how miſerable is the State of the wicked, that have God their Enemy, and the Creatures of God, divided in themſelves, contentious Men, and delighting in War and Strife, as if they had been mounted upon the *Red Horſe with him, to whom power was given to take Peace from the Earth, and that they ſhould kill one another*, as you read at the opening of the ſecond Seal, *Rev.* 6. 4. *The way of Peace they have not known*, ſaith the Apoſtle, *For there is no fear of God before their Eyes*, that is the true Reaſon of it, *Rom.* 3. 17, 18.

always

always overthrowing their own ſtrengths, pluckt away from this Life unwillingly; that have their portion in this Life, and caſt for ever into reſtleſs and endleſs Torments. Let us ſee their end, yea, their State, and fear it, and pray the God of *Peace*, who hath ſent his only Son, the Prince of *Peace*, to guide Men into that other way, both to ſet us in that, and keep us in that to the end. *Amen.*

FINIS.